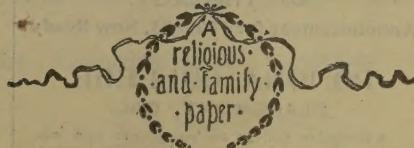


THE PACIFIC

Moore & Geil
400 Broadway
1850



Volume LII.

SAN FRANCISCO, JULY 10, 1902.

Number 28.

Place and Use.

HERE in the world is a place
For everything God has wrought,
From the flower, with its wee white face,
To the soul that can think God's thought.

No bird, with its callow breast,
Is loosed from the shell it wore,
But finds in the sheltering nest
God's thought of it, long before.

And I, of so little worth
That I seem like a barren vine,
Shall I think that in all the earth
No place and no use are mine?

Nay, nay! Let the blade of grain—
One more in the crowded sod,
Yet nourished by sun and rain—
Speak a truer thought of God.

—James Buckham.

THE PACIFIC.

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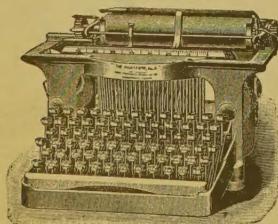
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God calls us to be witnesses. What does it require for you to be a witness? First you must know something, and then tell it. Is there any one who cannot do that? Have Jesus Christ in your soul and a tongue to tell it. Belief in the heart and confession with the mouth—that makes a witness.—A. T. Pierson.

God counts gifts, not by the amount, but by proportion and motive.

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, July 10, 1902

True Service.

Small service is true service while it lasts:
Of humblest friends bright creature,
scorn not one;
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from
the sun.

—William Wordsworth.

There was tremendous applause in the International Sunday-school Convention at Denver last week when the Rev. Dr. John Potts, the chairman of the lesson committee, stated that there had never been a suggestion made by the committee to do away with the quarterly temperance lesson. "We have been working on the lessons up to 1905," said Dr. Potts, "and the quarterly temperance lesson will remain." This is as it should be, and the decision will give satisfaction the world over. The Sunday-school teacher who is unable to conduct a temperance lesson three times a year would better give up the work; and if there are not lessons enough in the Bible without repetition, let there be repetition. What is needed is the inculcation of temperance, of abstinence from intoxicating drinks, and nothing more of Scripture is needed than a verse from which to deduce the subject. "Wine is a mocker; strong drink is raging" would answer the purpose every time.

The free rural delivery of mail is working an unexpected good. It has brought about a decrease in the consumption of intoxicating liquor. In Minnesota not long ago a commercial traveler overheard a saloon-keeper discussing rural delivery and arguing that it should be abandoned because it ruined business. Accordingly, the commercial man began to observe and to inquire as he went about over the State in order that he might test the accuracy of the saloon-keeper's statement, and found that it was quite generally conceded that it had affected the liquor traffic materially. Theretofore, farmers came to town more frequently and oftener at the same hours of the day or night, and there was more occasion for frequenting the saloons and for treating. But no other business except the saloon business has been damaged thereby, and so rural delivery will continue with all its blessings, both direct and indirect. In this incidental blow to the saloon we find additional

encouragement for the friends of temperance. Gradually, although slowly, the saloon is being pressed to the wall. Before our advancing civilization it must, in time, go down.

The book that is in all probability attracting most attention just now is "Those Black Diamond Men," by William Futhey Gibbons, published by the Revell Company of Chicago. It depicts in a very graphic and interesting manner the life of the miners in the anthracite coal regions. A perusal of its pages will create sympathy for those who toil there where in many a locality the squalor and dirt surpass anything known in the slum districts of our great cities. The book in its characteristics is true to life. One who read it a few days ago, and who read about the same time an account in a current magazine of the strike now in progress in Pennsylvania, said concerning the magazine article, "It reads like a chapter from the book." May God grant that out of the trouble of the present all interested parties shall arise to such vision as the Black Diamond rector had when views of a renewed society in Coalton swept through his mind, when he saw the church touch the lives of the community at every point; a valley without strikes; the labor of the mines so safeguarded that danger was minimized; the people so prosperous that the little children were no longer driven to work before they were taught to read, and while their bodies were so immature that they fell early victims to their unhealthy surroundings—when, in other words, he saw a place wherein dwelt righteousness. That vision was succeeded for the rector by one more sober, "in which men still toiled and struggled in darkness, but with faces toward the morning. There was still conflict, but it was not hopeless." Toward the realization of that better vision the world is tending. The conflict is still being waged, but the morning is dawning. Rapidly men are coming to see that in the mere accumulation of wealth they are forfeiting their lives, and that there must be henceforth more attention to its distribution. As to several of the contentions between the operators and the miners in the anthracite mines in Pennsylvania public sentiment is evidently with the miners; certainly as to wages, for it will require far more evidence than has

THE PACIFIC.

yet been produced to lead people to believe that the operators cannot so manage their mines and their railroads as to afford a higher wage than one varying from thirty dollars to sixty-five dollars a month; and this for only a part of the year.

Whitman and the Oregon Country.

In January, 1901, Professor Edward G. Bourne of Yale contributed to *The American Historical Review* an article entitled "The Legend of Marcus Whitman." In that article he sought to discredit the claim that Whitman saved "the Oregon country" to the American Republic. Soon after the publication of the article *The Pacific* pointed out some of its unwarranted conclusions and gave many evidences in support of the position that Whitman's trip across the continent in the winter of 1842-'43 did result in giving to the Government such information as stayed negotiations which bade fair to end in the relinquishment of at least a part of that country to England, and which trip also resulted in the bringing back of such an immigration as soon turned the tide in favor of the United States, and assured its ultimate possession. Evidence was also adduced to show that Dr. Whitman's main purpose in going East was to accomplish if possible these results. Since that time Professor A. B. Mowry, an historian of wide reputation, has published a book in defence of the Whitman claim; and now the Rev. Dr. Myron Eells, a member of the Washington Historical Society, presents to the public attention a pamphlet of 122 pages, which, in our opinion, completely disposes of all the objections made by Professor Bourne or any one else. Dr. Eells was born in Washington, which was a part of what was in early years called "the Oregon Country," and his researches as to this matter have made him the ablest living authority on the subject. He agrees with Professor Bourne that the reported event at old fort Walla Walla on the 2d of October, 1842—where it has been claimed that an Englishman hearing announcement of the arrival of the Red River emigration from Manitoba, exclaimed "America is too late; we have got the country"—was not the prime cause of Dr. Whitman's trip East, inasmuch as the Oregon mission had authorized him to go four days before that date. He states further that these statements could not have been made as currently reported inasmuch as the Red River emigration came in 1841, and the Canadian express, said to have brought word of its approach, did not reach the fort until October 22, 1842. He states also that one object of the trip was to secure, if possible, the rescinding of certain orders of the American Board for the discontinuance of mission work and to obtain a number of Christian families for residence near the mission stations for their better efficiency thereby. But the principal reason for the journey he proceeds to show lay in the fact that Dr. Whitman saw that our possession of the country was endangered, and that only a proper knowledge of it at Washington and an acquaintance with its

possibilities there and elsewhere would save it to the Republic.

Nothing but a careful perusal of the book will show the strength of his argument. It may be secured for twenty-five cents from *The Statesman Publishing Company* of Walla Walla, Washington.

Dr. Eells does not build his case on what H. H. Spaulding has said—a witness whom Professor Bourne and others have labored to discredit—but marshals a long list of others; and, after the manner of the most skillful advocates, fortifies himself against every objection that has been made or is likely to be made.

He gives first the testimony of Dr. Cushing Eells, a co-worker of Dr. Whitman, and shows its trustworthiness.

The testimony of Dr. Cushing Eells, given in 1883, is in effect that the object of the meeting of the Oregon mission board in September, 1842, was to secure approval of a purpose on the part of Dr. Whitman to go East on behalf of Oregon as related to the United States. Mr. Eells and Mr. Walker, members of the Board, endeavored to dissuade him, so runs the testimony, stating that such an object was foreign to the work of the mission; but when it was seen that he would withdraw from the mission work rather than give up his cherished purpose in the interests of his country they withdrew their objections and sanctioned by vote the undertaking.

Before this controversy had arisen Mr. Walker had passed away; but Mrs. Walker, who died only a year or two ago, said in 1882: "He (referring to Dr. Whitman) went East in 1842, mainly to save the country from falling into the hands of the English, as he believed there was great danger of it. He had written Mr. Walker several times before about it." In Mrs. Walker's statement are given some of the words of Dr. Whitman as she remembered them at that date forty years afterward; and she states further that she remembers plainly that Mr. Walker often prayed after Whitman had started that if it was not right for him to go on that business his way might be hedged up.

There is furnished also the testimony of Dr. William Geiger, who came to Oregon in 1839, and who had charge of Dr. Whitman's station during his absence. Dr. Geiger, we believe, is still living in Oregon. But his testimony, like that of others, was first taken nearly twenty years ago, when he was unquestionably in full possession of all his faculties. Dr. Geiger's testimony is: "His main object in going East was to save the country to the United States, as he believed there was great danger of its falling into the hands of England. Incidentally, he intended to obtain more missionary help."

Dr. Whitman's own letters, written in 1846 and 1847, are quoted as evidencing the same thing, as are also the statements of many persons to whom he expressed himself after his return. His words and actions when he reached St. Louis, as reported by Dr. Barrows in his story of Oregon in the *American Commonwealth series*—and who was a young man in the home where he tar-

ried for a short time—are noted also, and all in all a strong argument is made in defence of the belief that the main purpose of the trip was in the interests of Oregon and the United States.

Professor Bourne claims that there was no danger of the Oregon country passing into the possession of England. But, in our opinion, Dr. Eells shows conclusively that there was great danger. It is true that the Ashburton treaty had been negotiated and the Oregon question had been left unsettled. But Daniel Webster was Secretary of State. He regarded the country as not worth very much. He said plainly that the United States had no use for the country along by the Columbia. Even as late as 1846, when far more was known of the country than in 1842 Mr. Webster said that the St. John's river on the Northeast boundary of Maine was for all useful purposes worth a hundred times more than the Columbia. And there is every reason for the belief that in 1842 and 1843 Mr. Webster was ready certainly to agree to the Columbia as the boundary line. As to the importance and influence of the Linn bill, providing for the settlement of the Oregon country, and which had already passed Congress, it is shown that the British minister had declared early in 1843, just before Whitman reached Washington, that President Tyler had made propositions on the subject of Oregon which would render it impossible for him to have signed the bill which provided for the granting of land to Oregon settlers.

No unprejudiced person can read what Dr. Eells advances concerning Secretary of State Webster and President Tyler in relation to Great Britain and the Oregon country and fail to arrive at the conclusion that there was serious danger of its loss by the United States. The evidence to this effect is strengthened by the oft-quoted remarks of different statesmen concerning the worthlessness in general of the entire coast country. Enforcing all this is the highly probable admission of Mr. Webster himself, to a personal friend, in a conversation on the subject, and who said many years ago: "It is safe to assert that our country owes it to Dr. Whitman and his associate missionaries that all the territory west of the Rocky Mountains and south as far as the Columbia river is not now owned by England."

Dr. Eells also shatters the claim of Prof. Bourne that Whitman had very little to do with the emigration of 1843. Testimony after testimony is given to show that his work in the East swelled greatly the ranks of the emigration contemplated for that year, and that his services on the journey were invaluable. Doubtless, as theretofore and subsequently, the emigrants, or many of them at least, would, otherwise, have been turned toward California by the Hudson Bay Company.

We turn from a perusal of this reply to Professor Bourne's "The Whitman Legend," with the feeling that we have had for the last twenty years that when Marcus Whitman's wagon rumbled down the western slopes of the Rockies it was the entering of the wedge that saved

the Oregon country to the American republic; that that heroic ride across the mountains in the dead of winter a few years later was the undertaking of a Christian patriot to whom God had given a vision of the value to his country of that region to which he had called him; that his main purpose in going was to save that vast domain to the United States, and that the journey did so turn the tide in favor of his country that soon the territory came peaceably into our possession.

Thankful are we that in Whitman College is perpetuated the memory of that heroism as well as that of all the earnest endeavor and high achievement of this pioneer. Let men everywhere be just in their consideration of his work—not trying by the tricks and quibbles of so-called historical criticism to dim its luster—so that it may stand ever as an inspiration to noble endeavor.

Some time since a visitor at the Observatory of Harvard University was desiring to look through their great telescope. Consulting a book of astronomical tables, his friend said: "A star will pass across the field of vision at 5:20 o'clock." The instrument was adjusted and the visitor, lying upon his back, applied his eye to the glass, his friend meanwhile standing with a small hammer in his hand and with his eye fixed on a tall chronometer clock. At precisely 5:20 o'clock the observer said, "There!" At the same instant his friend's hammer struck the table. The exclamation and the hammer stroke were absolutely simultaneous; although the man at the telescope could not see the clock, nor the man with the hammer the star. It was a wonderful coincidence—that passage of the star hundreds of millions of miles away across the object glass of that telescope, at the instant when the second hand marked the hour 5:20 o'clock. The wonder seems greater when we know that the book in which was the predicted position of that distant star was published ten years before, the forecast being based on calculations running back a thousand years! In the same book were other tables predicting celestial movements a thousand years still in the future—movements which we may be assured will prove as certain in fact and as exact in time as that which has just been noted. So perfect is the law of God, and so absolute the obedience of Nature to his decree! But the God of Nature and the God of grace are one; and his relations to redemption are equally definite, and are sustained by no less power than those which bind the universe about his feet. "If," says Jehovah, "by the mouth of his prophets ye can break my covenant of the day and my covenant of the night, so that there should not be day and night in their season, then may also my covenant be broken with David, my servant." And so it is that we may have strong consolation whoever of us have fled for refuge to lay hold on the hope set before us in the gospel. The covenant on which we rest is as sure—nay, ten thousand times surer—than any or all the ordinances of Nature,

Notes.

The Christian Endeavorers of the State of Washington have arranged for biennial conventions. The next convention will be at Spokane in 1904.

Rev. W. C. Merritt of Tacoma attended the International Sunday-school convention at Denver and spoke on the subject, "The Problem of Organized Sunday-school Work on the Pacific Coast."

Toronto, Canada, secured the International Sunday-school Convention for 1905. Portland, Oregon, sought it but failed along with Birmingham, Alabama, Winona Lake, Indiana, and Jerusalem.

The Rev. F. V. Jones of Portland speaks at today's session of the Willamette Valley Chautauqua on the subject, "What Should Be the Christian's Attitude Toward the Liquor Traffic?" A discussion will follow the address.

The Rev. Dr. B. B. Tyler, the new President of the International Sunday-school Convention, is a member of the Church of the Disciples, frequently called Christian; and the new Secretary, Rev. Dr. George R. Merrill, is a Congregationalist.

Rev. A. R. Johnson of Spokane writes: "The Sunday-school number of *The Pacific* did a great deal of good for our work in Northern Idaho." Mr. Johnson is Sunday-school missionary for that part of Idaho. He expresses the hope that a Sunday-school number of *The Pacific* be issued every year.

The Rev. Ralph Newman, pastor of the Congregational church of Seneca, Kansas, is to occupy the pulpit of Plymouth church, Seattle, for eight Sundays, beginning July the 20th. On July the 13th, just before Dr. Temple starts on his vacation, the \$30,000 mortgage which has stood against the church for nearly eleven years will be burned.

Many words of commendation have come to the Rev. Dr. Willey of the recent article by him in *The Pacific* on "American Congregationalism Entering the Nineteenth Century." And we happen to know that the article has gone into several scrap-books for preservation. If you haven't read it, turn to *The Pacific* for June 19th and give it attention.

The General Assembly of the Presbyterian church of Canada is to be held at Vancouver, British Columbia, next year; the General Assembly of the Presbyterian church of the United States at Los Angeles—and the meeting of the Congregational Home Missionary Society in San Francisco if the Executive Committee does what seems to us the wisest thing in the interests of Pacific Coast Congregationalism.

"The Pacific fills a large place among the churches. I do not regret the eighteen years I put into it." Such were the words of Deacon S. S. Smith, of Plymouth church, San Francisco, to the editor not long ago. Mr. Smith is now in his 83d year. Cataracts have made it impossible for him to see but a very little; but his good work in Plymouth church still goes on in many ways; and not only there, but elsewhere. Seldom has it been given to two persons to do a better work in the upbuilding of the church kingdom than was given to Mr. and Mrs. Smith for many decades here in San Francisco. One has gone on to the heavenly home; the other tarries here for a while longer, and the good work of both will abide long time yet upon the earth.

The pastor-elect of the First church of Pasadena says, concerning his theological belief: "With reference to the New Theology and the modern criticism, I am a conservative. I am ready to accept what is settled, but I am not willing to sacrifice my preaching to what is called 'criticism.' I have a great deal to preach—truths in the Word that I thoroughly believe—and whatever I may doubt, I do not believe in preaching doubt. My theology and my preaching are positive, not negative. I have a gospel to preach and not a theology. My theology is summed up in two words—Jesus Christ; and my preaching is characterized in a sentence—it is an effort to bring the living Christ and men and women into vital relations with each other."

By making the institution for the feeble-minded, at Glen Ellen, the sport of party politics, Governor Gage has brought disgrace to the State of California. At the time of the removal of Dr. Osborne and the appointment of Dr. Lawlor in payment of political indebtedness *The Pacific* said that it was a burning shame that the welfare of the inmates should be endangered by the removal of a man who had for years shown marked capacity for such superintendency and the appointment of one whose strongest claim for the position was the ward politician's claim. It is evident now that the worst has happened, and it is a horrible picture which the daily papers are presenting as they detail the cruel treatment given some of the unfortunates in the Glen Ellen institution. Governor Gage is rushing an investigation of course. When that has been concluded the best thing he can do will be to acknowledge his mistake, and reappoint Dr. Osborne to the place from which he unwarrantedly removed him. With the fatherly and motherly care of Dr. and Mrs. Osborne the moans of the suffering, beaten, bruised inmates would in time be stilled and some of them at least be restored to their normal condition. If only we could get into office men who did not have an itching for the office again or for some other place, what a change for the better it would work in the administration of affairs!

General O. O. Howard tells in *The Munsey* for July of the good work the Lincoln Memorial University is doing for the people in the mountains of Eastern Tennessee, Kentucky and Virginia. Ninety-nine hundredths of the students, he says, could not go to Knoxville, which is only sixty-five miles away, nor to Berea, which is one hundred miles to the North in Kentucky. The institution, he declares, is just where it ought to be, in the midst of the people whom it was intended to serve. He says further: "As I see the matter, half a million dollars of endowment for this institution, with all of the expansion that would come from that sum would be of greater service than two millions used in any city in the land. This may seem a bold statement, but remember that Webster, Clay, Lincoln, Garfield, Grant and Blaine came from the country. The tendency to run to the city for every sort of enterprise and for every privilege of education is not a wholesome one." Good! While our intention was to show by this note what this educational institution is doing, we cannot forbear emphasizing by an exclamation point, what General Howard says about the tendency toward the city. And in this connection let it be said that we are glad that Andover Theological Seminary is likely to remain on Andover Hill. And there will always be a large number of people old-fashioned enough to believe that there are some things in a training for the ministry that the city cannot give. And while the city has its advantages in every educational training it has also some large disadvantages.

Busy World Notes.

Last week the treasurer of Whitman College received from Dr. Pearsons of Chicago two checks for \$25,000 each, the work on the new buildings being so far advanced as to call for the pledges made by him some time ago. Dr. Pearsons has given up to this date \$250,000 to the college. No better place for his money could have been found on the continent.

The contract for the new pipe organ for the First church of Oakland has been let to W. W. Kimball & Co., of Chicago. Rev. C. R. Brown, who was sent East recently by the church in the interests of the organ purchase said on his return that he had heard many great organs of the world, and that in his opinion the one in Grace church, Chicago, built by this firm, was the most perfect of all. The contract for the Oakland organ demands as to workmanship the same standard and quality.

Portland is to be congratulated on her mayor. The indications are that there will be soon considerable of a reformation in the running of gambling houses, saloons and houses of ill-repute. A man who has served his country well as United States Senator and Attorney-General may be expected to make a good record as mayor. Judge Williams came to Oregon in 1853 under appointment as Chief Justice of the Territory. And now after an honorable record of service for his State and the Nation he has opportunity in his old age of serving in a special manner and in high degree the city, with which he has long been indentified. May it be his to meet the opportunity in such a manner as to round out fully a life-time of usefulness!

A writer in Popular Mechanics, a Chicago publication, asks, "Is San Francisco to be the future metropolis of the world, and the State of Oregon one of the most populous and important States of America?" "Such a prediction," he says, "was once made by an English scientist, and recent developments lead many to believe that there were good grounds for his theory. It looks as if Portland is destined to become the Liverpool of America. Some mariners declare that Portland has the finest natural harbor in the world, and it may be that this is to become the great shipping center in our enormous trade with Alaska, the Pacific Islands and the Orient. At any rate it is certain that Portland's shipping interests are bound to increase many fold, and the prospects for her becoming a rival of San Francisco as an ocean port are not in the least remote." The Oregonian quotes this Chicago writer at considerable length under the caption "Queen of the Western Seas." Portland is a city concerning which many good things can be said in all truthfulness; but that she will ever be the Queen of Western Seas is not probable. There on the Willamette, however, will be one of the great cities of the Pacific Coast. The time will come when her directories will contain the names of millions of people. As a shipping point we believe that Portland must share with Astoria; that the time is not far distant when the route in and out by the Columbia and the Willamette will be regarded as too long and tortuous. But Portland bids fair to be the greatest railroad center on the Coast. When the railroads under the control of Mr. Harriman push on up to the Sound and along the west side to Port Angeles and thence by ferry to Victoria, Portland will begin to draw to herself and through herself, from those sources alone, a traffic which will be immense long

before the middle of the century. With all of the northern transcontinental lines centering there; with the Southern Pacific threading the fertile valley of the Willamette; with a road to Astoria, and another linking her with Vancouver Island, Portland will be sometime so situated as to profit more from her railroad connections than from her position as a seaport.

Mr. George W. Dickie contributed to the Overland Monthly for July an able and interesting illustrated article on "The Building of a Battleship." The article gives in brief the history of the Union Iron Works, of which Mr. Dickie is the very efficient manager, and then proceeds to name and describe the vessels which have been built there for the Government. He says in this connection: "This list of warships built at the San Francisco yard, covering a period of fifteen years, is a record that the builders can justly be proud of. Including the vessels now under construction there has been expended by this yard in warship construction the sum of thirty-one million dollars, sixteen million of which have been in wages." There are now under construction at these works the battleship Ohio, the single-turret monitor Wyoming, the protected cruisers Tacoma and Milwaukee, the two armored cruisers the California and the South Dakota, and torpedo boat-destroyer the Paul Jones. Two torpedo boat destroyers, the Perry and the Paul Jones, were delivered to the Government a few weeks ago. "Notwithstanding the strike," says Mr. Dickie, "the Union Iron Works will be the first firm to deliver complete the destroyers contracted for, and will probably show the best record of speed." Two of the vessels under construction, the California and the South Dakota, are the largest ever undertaken for the navy. They are to be 506 feet in length; 13,400 tons displacement; and are to have twin screws, with four cylinder triple expansion engines to indicate 23,000 horse-power on trial, and are to be constructed for a trial speed of 22 knots an hour. Their large size is apparent when compared with the Oregon, which is 350 feet, nine inches long, with a displacement of 10,288 tons, and equipped with vertical triple expansion engines which indicated 9,000 horse-power on trial. In addition to the work being done under Government contract, the Union Iron Works is building for a firm which has the Government order, two submarine torpedo boats. In listing the naval vessels constructed at these works, Mr. Dickie mentions the cruiser Chitose, which was completed in 1898 for the Japanese government and which is said to have given great satisfaction to its owners. The Pacific believes that we have in this great industrial establishment something in which the whole Coast should have pride. It has been built up under unfavorable conditions; but it has, despite them, not only met the local needs and filled a large place here, but has attracted the attention of the whole industrial world, and has suggested everywhere the possibilities which are found along this line, not only in California, but all over the Coast region. It is worthy of note that Mr. G. W. Dickie, who, as manager, has had large part in this work, is also as heartily interested in the upbuilding of the Kingdom of God as he is in doing good work on battleships or any other vessel. Originally a Scotch Presbyterian, he has for many years been a member of the Congregational church at San Mateo. Some years ago when there was talk of the organization there of a Presbyterian church, which would have over-churched the place, it was Mr. Dickie's protest that blocked the ill-advised movement.

THE PACIFIC.

A Fiftieth Anniversary Sermon.

[Memorial sermon, by Rev. J. B. Knight, at fiftieth anniversary of First Congregational church, Salem, Oregon, July 6, 1902.]

"Ye shall hallow the fiftieth year, and proclaim Liberty: * * it shall be a jubilee unto you; and ye shall return every man unto his possession." (Leviticus, xxv: 10.)

Fifty years, when placed as a mathematical span beside the centuries of human history, seems in reality but a dash of the great Author's pencil.

But let that fifty years be multiplied by thirty-eight, and we are carried back to the beginning of the Christian era. Let it be multiplied by the number eight, and we stand at the point in history when the dream of Columbus is just beginning to be realized. Let it be simply multiplied by three, and we find on the Eastern shores of the new continent a few scattered English colonies, with no United States of America in sight. A little more than one-third of our national history is covered by the lifetime of this modest church, though its half-century of work has been done in that far-away region where Bryant sung: "Where rolls the Oregon and hears no sound save his own dashings."

But let this fifty years be simply doubled. Ohio is just knocking at the door of the Union, a vast and unknown region lying beyond her western borders. Simply go back to the beginning of our fifty years and look at our country. California as a State is but two years old, with a total population less than that of San Francisco today.

Not one State in the great northern belt west of the Missouri river. Not one foot of railway in the same best west of the Mississippi. The present number of States in the Union decreased by one-fourth. The present population of the United States decreased by more than two-thirds.

Truly, we have been living in a strenuous age, and we do not get the full meaning of the half-century just closed until we measure it by events.

But there have been events aside from mere matters of expansion in area and population. Fifty years ago more than three millions of the men, women and children of this country were slaves—slaves by direct authority of the American government. Those old shackles have all been broken, and if any of our people are slaves today it is simply by virtue of the truth involved in that saying of the poet: "He is a free man whom the truth makes free, and all are slaves besides."

In educational matters the expansion has been fully equal to that in area and population. Those of us who were children fifty years ago only need measure the disadvantages of our time alongside the advantages of today to realize that changes have approached the marvelous.

But confining our thought for a moment to our own particular part of our common country and looking back, as Congregationalists, to the beginning of our fifty years, what do we see? The day the organization of our church was completed there were four churches of our order, including the infant with four members, in the region now included in Oregon, Washington, Idaho and Montana, with a total membership of less than one hundred. In the same region now there are more than two hundred such churches with a membership of over ten thousand.

But we are not here to deal merely with statistics, however striking; not here to boast of external successes, however flattering; not here to mourn over defeats or failures, however discouraging. We are here rather to ask why we are here, what is the object of our being,

what the Divine purpose in placing us where we are? What has been, what is, and what is to be our distinctive and characteristic mission as a church, as a denomination? As one among many forms of Christian activity, each as we believe representing some distinctive phases of the truth given to the world in Christ, we at this time may very properly ask what is OUR peculiar and particular place and work in the great family of believers? For what distinctive principles and modes of action do we stand?

I. Certain it is that we stand first of all for what is to our thought important and vital—not only important and vital, but sacred. "Ye shall hallow the fiftieth year." Why? It marks an epoch, or at least rounds a period, in the progress of a cause that is sacred and holy. If it has ever been, or is ever to be, a genuine Christian enterprise, God's highest glory and man's highest good are equally its aim and purpose. Whatever is for the world's good is for God's glory; so the true and the good and the beneficial are ever sacred—to be sought with earnestness, guarded with care, and named with reverence. If as a church we have any reason for being, we hold in our hands and have resting upon our hearts a most sacred trust. Sacred in view of labors and sacrifices by which it was created and sustained at its beginning; sacred in view of help that it has given and may yet give to hungering souls; sacred because it is a response to his message who gave himself for all.

II. But what single word can most fully and fitly represent the all-important and vital principle for which our polity may be said to stand? Is it not the word Liberty? "Ye shall hallow the fiftieth year, and proclaim Liberty."

Do not these words seem to have a special meaning for us? We are not only to claim liberty for ourselves, but to proclaim it for all. And what is liberty? Is it merely the right to do as we please, to have our own way, to acquire and hold all that we can lay our hands on? Surely, Liberty is something more—something higher and better, than the mere exercise of unbridled selfishness. Listen to the words of our Lord: "Ye shall believe the truth, and the truth shall make you free."

First. Freedom, then is in a sense synonymous with truth—truth that is not only declared but that is lived and acted. He who professes truth, yet lives a lie, is no true freeman.

Second. Liberty, in a broad sense, is synonymous with justice, for liberty implies equality. And equality implies equal rights for all—liberty for all. Injustice as truly enslaves the injurer as it does the injured. The trust magnate is as truly injured by his villainy as his humblest victim, and far more dangerously.

Third. Liberty implies universal kindness and helpfulness. It not only confers on its beneficiaries rights, but it also imposes duties. "Life, liberty and the pursuit of happiness" not only belong of natural right to me, but so far as my ability enables are to be conferred by me, as natural duty requires, upon others. I am no true freeman so long as I can look with calm indifference on the slavery of another.

Fourth. Liberty does not imply the throwing aside of care and responsibility. It more properly implies the conferring of the high duties of government upon all. "Eternal vigilance is the price of liberty." And the poet Goethe speaks the truth when he says: "He only earns his freedom and existence who daily conquers them anew."

Fifth. If true liberty thus implies devotion to truth, justice, universal kindness and the shouldering of re-

sponsibility, it implies, of course, that we must give as well as take. We have before us a rule of three: We have received from the past, we are to care for in the present, we are to deliver to the future. Liberty, we say, comes to us from Bennington and Bunker Hill—yes, and from Thermopylae and Marathon and the field of Tours—from Gethsemane and Calvary. And our eyes grow misty as we look back upon the signal fires of ten thousand times ten thousand holy martyrdoms. All this for liberty in the past. Shall the present light no signal fires for the future?

Sixth. May we not say further that true liberty implies life—true life, abundant life, life glad and untrammelled. So saith the Lord of Life: "I am come that they might have life, that they might have it more abundantly."

Seventh. If liberty implies life, surely life implies growth, and growth progress, progress untrammelled by outgrown creeds, or antiquated forms and dogmas. Every Congregationalist should note the fact that our denomination stands for a polity rather than a creed, for a form of government rather than a form of doctrine. This does not by any means imply that we make light of doctrines, or that we make no earnest declarations of belief.

We have our beliefs, declare them plainly and stand by them stoutly. But we hold them subject to that law of liberty wherewith Christ hath made us free, not believing for a moment that either our fathers or we have so exhausted by our analysis and experience the mines of wealth that God has hidden in his Word and in his world, that either their verbal expressions or ours are to be accepted for all time.

We are glad as descendants in church order of the Pilgrim Fathers, that we can go back nearly three hundred years and hear the lips of John Robinson, as he is bidding farewell to the Mayflower Band at Leyden, speak such words as these: "The Lutherans will not go beyond what Luther saw, and the Calvinists stick where Calvin left them—a misery much to be lamented—for though they were shining lights in their time, God had not revealed his whole will to them. * * * We promise and covenant with God and one another to receive whatsoever truth shall be made known to us from his written word. For the Lord has more truth and light yet to break forth out of his Holy Word."

John Robinson saw, and I hope we see, that the mine has not been exhausted. Our forms, doctrines and polities stand for what we conceive to be in our time working phases and instruments of the truth. But the truth has not been all expressed, and to realize upon it all we must have liberty. There must be aspiration if we would have inspiration; and inspiration is simply life. So I can think of no other single word that comes so near expressing all that our order means as the word "liberty." "Give me liberty, or give me death," says an honored patriot. Less than liberty to an immortal soul means death. Full liberty means life—eternal life.

III. There should be a high note, many high notes, and a deep undertone, of gladness in our celebration. "It shall be a jubilee unto you." The Hebrew word means "a time for shouting." We may not only heed the Apostle's exhortation to "stand fast in the liberty wherewith Christ has made us free," but may also "rejoice in the glorious liberty of the children of God." Not only at the close of the fiftieth year, but from the beginning to the end of every year, these notes of gladness should thrill our hearts.

IV. Finally, we should give a clear and high inter-

pretation to these words: "Ye shall return every man unto his possession."

What was that old Promised Land of the Hebrews, or what is it to us, but a symbol of the true Promised Land toward whose blessed border the steps of all true pilgrims are directed? Their year of jubilee was but a symbol of the final jubilee that in Christ was to come to all the nations, and to all the years and centuries. Have we, as an organization, or as individuals, forfeited by negligence or otherwise our right to these possessions? Have we lost our hold on this high liberty? The gates of repentance are open, and the highways are before us.

"The year of jubilee has come;
Return, ye ransomed sinners, home."

In spiritual things we are more apt to live below our means than beyond them; more likely to ask for too little than too much; more likely to underrate than to overrate our Father's bountiful goodness. Let us be equal to our opportunity, large in our charity, wide in our sympathy, earnest in our activity; and in our importunity at a throne of grace so patient, persistent and full of faith, that we shall not only be thankful for the past and joyful in the present, but in spirit ready to receive in the near future—why not now?—such a downpour of the Holy Spirit as shall prove a veritable Pentecost. If the Pentecostal shower comes the jubilee will be here. If the real spirit of the jubilee is here, the Pentecost will come. "Amen." "Even so, Lord Jesus." "Come."

Married.

At Sacramento, Sunday, July 6, 1902, Mr. Wlilam B. Chase and Miss Nina Brownell; Rev. C. E. Chase of Reno, Nevada, father of the groom, officiating.

Last Sunday Mr. L. S. Rodgers was welcomed back to the regular work of the Park church of Berkeley, his time having been given largely during the last year to his duties as President of the State Christian Endeavor Society. Mr. Rodgers is a valuable worker, and a right royal reception was given him.

Neal Dow and His Son.

Colonel Fred N. Dow tells the following story to illustrate how the son of a father devoted to a great principle is likely to follow in his father's steps.

Colonel Dow once visited friends at Quebec, and, while seeing the sights of the city and its surroundings, he took a public carriage to visit the Falls of Montmorency. At a half-way house on the road the driver pulled up his horse and remarked, "The carriage always stops here."

"For what purpose?" asked the colonel.

"For the passengers to treat," was the reply.

"But none of us drink, and we don't intend to treat."

The driver had dismounted, and was waiting by the roadside. Drawing himself up to his full height, he said impressively: "I have driven this carriage now more than thirty years, and this happened but once before. Some time ago I had for a fare a crank from Portland, Me., by the name of Neal Dow, who said he wouldn't drink; and, what was more to the point, he said he wouldn't pay for anybody else to drink."

The son found himself occupying the same ground as that on which his father had stood.—Selected.

THE PACIFIC.

Special Meetings in Matsuyama, Japan.

Sidney L. Gulick.

The week from May 20th to 25th has been an important one for us. Fulfilling a pledge given us last November, Mr. Harada left his work in Kobe for a series of special meetings here. We also secured the help of Dr. Davis for the same period. Each of these gentlemen spoke thirteen times during these six days—a notable series of addresses. Even the bare list of topics is suggestive. Mr. Harada's regular sermons in the church were entitled: "Is Not Religion Natural?" "Honor All Men"; "What Is Eternal Life"; "The Development of the Spiritual Life"; Now Is the Time of Salvation." Dr. Davis spoke on "Duty to the Truth"; "What Is Sin?"; "The Building of Character"; "The Perfect Savior"; "The Three Steps of Faith."

One afternoon, by request of the Acting Superintendent of the Normal School, both gentlemen spoke in the hall of that school to the entire body of students, Mr. Harada on "The Responsibility of Teachers," and Dr. Davis on "The Position of a Teacher." The preceding day fifty of these same students had come to our Y. M. C. A. Hall for two addresses by Dr. Davis on "Spiritual Education," and by Mr. Harada on "Immortality." An unusually large woman's meeting listened to Dr. Davis on "Family Training," and to Mr. Harada on "Woman's Special Powers."

Dr. Davis' famous address on his "War Experiences" was made the occasion for inviting some 200 of Matsuyama's elite. We secured a full and appreciative house. Although Mr. Harada had preceded him with his valuable discussion of "The Special Characteristics of the Japanese and Their Relation to Christianity," both gentlemen speaking over an hour each, the audience listening most attentively to the end.

As a result of this series of meetings some seventeen persons decided to give Christian truth special study, signing application blanks asking for help. This does not mean that they decided to become Christians, but only to become students of Christianity.

A rather notable series of Buddhist meetings was held simultaneously in the theater. Although an admittance fee was charged, sufficient numbers attended to pay the lecturer from fifty to seventy yen each night, we are told. These meetings were held under the auspices of the Great Buddhist Alliance (So-ko Ho-Batsu Kaku-Shu Dai-Do-Dan—the Honor-Emperor Reverence-Buddha All-Sects Great Alliance), having its headquarters in Tokyo. I think it was this same Alliance which, about two years ago, addressed a memorial to the churches of Christendom in regard to the missionary work in China and the Boxer outbreak. We have no reason to think that these meetings were especially timed to oppose our meetings, though in fact they began the day after us and continued several days longer. The program was widely scattered through all the streets by richly liveried men, riding in jinrikisha's, carrying brilliant banners and flags. This Buddhist campaign, it seems, was not limited to Matsuyama, but extended through the provinces, and was undertaken, as the program tells us, to make war upon and punish Christianity and "Tenrikyo" (a modern Shinto sect, popularly reported to be highly immoral). Among the topics announced for discussion were following: "Living Buddhism Fisticuffs the Priests"; "Discourse on the Dream of Civilization"; "A New Heaven and a New Earth and Paradise"; "Punishment for the Delusions of 'Tenrikyo'"; "Regulate Christianity and the Salvation Army"; "An Analysis of 'The Fiery Wheel'

and "The Demons of Hell" (Buddhist dogmas); "A Journey over the Mountains and the River of Death"; "The Living Activity of Kwannon and Fudo" (two Buddhist popular deities); "The Delusions of Christianity and 'Tenrikyo' Make Them National Foes"; "The Sinfulness of the Salvation Army's Anti-Licensed-Prostitution Crusade"; "Is the Salvation Army a Lantern-Carrier (helper) to Secret Prostitution?"; "The Immorality of Licensed Prostitutes Freely Stopping Their Business"; "Proclamation of Buddhist Public Indictment of Christianity"; "Buddhist Sulphuric Acid for Salvation Army Electroplating"; "Was Jesus Christ the Illegitimate Child of Free Love?"

On one side of the program is the remark, "Whoever presents this ticket will gain admittance at reduced rates." It would be interesting to know more of the animus and aims and results of this meeting. Perhaps we shall hear later. One or two remarks have led me to judge that they have made little religious impression. Rather I gather that the total impression left is that the campaign is to make money rather than believers. Still, the nature of the addresses and the fact that such crowds can be gathered to hear them, averaging 500 to 600 pay hearers each night, indicates something as to the religious status of multitudes here in Matsuyama. I much regretted my inability to attend one or two of these meetings to see and hear for myself.

I may perhaps note at this point the fact that some two weeks preceding Dr. Davis' visit two teachers from the famous Kei-o Gijuku (the late Mr. Fukuzawa's school) came to Matsuyama and delivered two long expositions of the moral teaching advocated by that illustrious leader and maker of New Japan. I had the pleasure and also the profit of listening to their lucid expositions. "Dokuriten" and "Jison" (which they frequently translated into English as "Self-Reliance and Self-Respect") was the sum and substance of their moral theory. The new morality needed by New Japan is to be found in these two words. Japan must get this new morality if she is to compete with the West. Japan has taken all the material elements of Western civilization possible; she must now take the non-material, especially the moral elements of the West. Emphasis was also laid on the necessity of making England, rather than France or Germany, models for imitation. But imitation must be of principles, not of mere rules. Their closing words were that Japan must study the secret of the moral life of the West. Though not professing to be Christian, it was evident that in their moral ideals they were very close to us. Indirectly their addresses were very serviceable to the cause of Christ.

Many indications show that Japan is beginning to turn away from Europe and toward England and America for her solutions for the deeper problems and methods of life.

On account of pressing work Dr. Davis was unable to visit any part of our field except Niihama, whither I accompanied him, and where we had two meetings. As in regard to Dr. Green's visit to this field so in regard to Dr. Davis' visit, I wish to express again my appreciation of the value of these opportunities to get acquainted with other members of the mission. Though I have long been associated with these founders of our mission, I could never before say that I felt really acquainted with them.

Crutches become a curse when we might have wings.

There is no virtue in the bottle without the medicine.

The Child and the School.

[Read at the last meeting of the Northwestern Association by Geo. E. St. John, Superintendent of Schools, Everett, Wash.]

By the division of the subject, I understand that I am to suggest certain phases of a child's training that the school should consciously undertake, and the ways in which it may co-operate with or counteract his other educational surroundings to produce a desired result.

Of course much, or the greater part, of the child's education is outside of the school, and its outline even can not be attempted here without trespassing upon others' ground.

The center of all our thought is the child, whom the late Col. Parker speaks of as "a lump of flesh," breathing life and singing the song of immortality." All our concern is for him. Take care of the child and the man can and will take care of himself.

Tennyson could know God if he could interpret the flower in the crannied wall. He could get the same answer more easily if his problem be a little child, for there would be fewer steps in the solution.

The child being given, we want a teacher. And oh! how great a want that is! The first qualification of that teacher is to understand what she is to work upon. A scientific farmer must understand the tools he works with—the plow, the harrow, the binder, wagons, hoes, machinery that must be used. But understanding these, to succeed he must still understand plant and animal life. A calf has to be treated differently from a cabbage. Calves differ from chickens—they have different habits, different uses, different dispositions, different food, different conditions for growth. To treat them all alike is to fail. And while I have been speaking of the farmer and the things he knows, and the things he has to deal with, and the way he must deal with them, you have been thinking of the teacher and the things she has to know and the things she has to deal with, and how she is to deal with them. That is my subject.

The first thing she must know, then, is the *child*. And she must know him, not only with her head, but with her heart. The full extent of possibility in a child can, with these two combined, be discerned beneath the smooth or the rough exterior of every child. The true teacher loves the child that is washed in by the tide as much as she loves the one from nob hill, but not more unless pity strengthens her love. There is no difference between these classes when we look at the brightness of their eyes as they feel sure they know the answer to a question you have just asked.

The teacher's love for the pupil should be such that it cannot be changed by mischief, or laziness, or stubbornness, or vicious habits. A teacher who wishes to get rid of such pupils is not a true teacher. Indeed, those same vicious habits are probably intensified or cultivated by the teachers' disposition, which allows her to wish that he would leave school, to save her annoyance. She has no more right to be annoyed by them than she has with that sliver that she just picked out of her finger. Why, if that boy did not have those bad or lazy habits, or need to acquire or cultivate better ones, there would be nothing for the teacher to do. That is her work, and it is not to be fretted about any more than a difficult problem in mathematics. How sensible would it be for a teacher to wish that a certain page were torn from her book because the examples were hard. No, that teacher's work is best related to the work of the church and home, when she sympathizes with the pupil, without regard to disposition or condition. Sympathy is the

teacher's cardinal virtue. Only such can really solve the problems of the school room.

The next qualification is an intelligent comprehension of what she wants the results of her work to be, the methods by which those results are obtained, and a quick perception of the effect of each word, sentence, exercise, judgment, decision. And this intelligence and comprehension depends upon sympathy for its vital spark. Such a teacher feels her way. She is not a machine. She modifies means and methods according to the effects, which she feels more than she thinks. We have seen the aimless teacher. What she does would be good if it were all directed at a single point. But it never hits.

Now, if our teacher is sympathetic and intelligent, her judgment will be good, and her sympathy and judgment will make her *just*. If she is just, the pupils will feel it, and to feel that justice is being done is always to give our *respect*. It is commanded, not asked. The pupils can't help but respect a teacher who is just.

Nothing has been said thus far about what we shall teach or the course of study. This is because it matters very little, speaking in general terms. Around this question many battles have been fought. Committees of fifteen, of twelve, of ten, etc., have been appointed, and have solved and resolved, argued and concluded, reconsidered and debated, when it is of minor importance after all.

The course of study was quite different in Dr. Arnold's time from what it is now. But teaching was the same. Mark Hopkins, sitting on the end of that log, could teach so as to enrich the course in any grades by what was in himself. We want civics, history and nature study, but Domsie could use Latin for his purpose. Subjects are to be selected and are valuable for practical equipment for life. But the *why* in which that subject is taught or studied—no matter what the subject is—is a more practical preparation, or lack of preparation, for life than the facts it contains. Facts are burdens, if unassimilated, just as food in our stomachs. For four-fifths of the value that comes from any subject, one subject is as good as another; for the chief value of any subject is simply to furnish occasions for the exercise of the virtues. I wonder if I can make this plain:

A pupil is asked to write a page in a copy-book. There are many ways in which he can do this. He can write it with no care as to neatness, accuracy, with no satisfaction of having done his duty or having done well. He has not learned to write, but that is not the worst phase of it. He has not gained self-respect; he has formed bad habits. The problem now is to get him to take the pains to do it well in all these respects. The teacher's approbation should then be the type of later public recognition of worth, and merit because of the real character that has been wrought out by just such small occasions. The resulting self-respect is moral potential energy for the performance of the next duty with equal diligence.

A generalization upon this copy-book exercise will comprehend the whole of his formal education. But let us suppose that it is a lesson in composition. Care in writing is still necessary. But he must be thoughtful of other points, too. Paragraphing, spelling, punctuation, application of principles learned are all necessary. To know these is well; to apply them is better. To feel satisfaction with having done well is an incentive of cheerfulness to undertake the next task. Finally, neatness, accuracy, carefulness, thoughtfulness, self-respect, etc.—these are the lessons worth most, and the teach-

THE PACIFIC.

ing of the writing lesson, composition lesson, arithmetic lesson, etc., are, more than anything else, occasions for teaching and training in these virtues. A teacher who holds pupils responsible for doing good work, for making faithful effort, for exercising care, and who makes them feel happy by silent recognition of success or judicious praise, is building character. She who accepts less than a pupil's best and scolds him for it is cursing him. This is why I would, for moral and spiritual growth, have arithmetic, or writing, or reading, or grammar taught well according to principles contained in the foregoing, than to have the Bible taught poorly.

The Bible is not driven from our schools. It can't be driven out unless we employ poor teachers. Truth can be there, but not embodied in a doctrinal form. Dr. Tompkins says: "I pity the school whose teachers say, 'Now put away your arithmetics and we will have a lesson in morals.' The way to teach morals is to teach school for all there is in it." In our denominational schools and parochial schools, it is the same. I have seem as much cheating in examination in Bible study during two years in college as in any other subject.

Facts are useless unless they help one to live. All questions are moral questions. To train a child to do his best, his very best, and do it every day, is the royal road to character-building, and morality and religion are unthinkable except in terms of character. What is true of the school in these matters is true of the home and largely true of the church, for the longitude of each of these is all marked by the same meridians.

To be sure, there is an element of feeling that is thought of as an addition in religion. Max Mueller defines religion as "intellect touched with emotion." But that school work is more or less of a failure that does not have any feeling or emotion in it, and schools should cultivate the ability to feel.

To sum it all up, I have tried to say two things: 1st, That teacher teaches best who loves most; and 2d, the method is to get the pupil, from interested, self-respecting, cheerful motives, to do his best, his very best, and to do it every day.

The New Order in China.

By Rev. J. E. Walker.

From A. D. 684 to A. D. 705 China was ruled by a woman, the Empress Dowager Wu-choa, who during all this time kept Chungtsung, the lawful heir to the throne, in honorable retirement. For the last fifteen years of this time, from 690 to 705, she ruled as Emperor, changed the dynastic name from T'ang to Chou, and adopted one of the Imperial princes as her heir. She was a masterful ruler, repressed all opposition with pitiless severity internally, and externally enlarged the boundaries of the Empire, and strengthened its relations with neighboring powers. In her old age a military conspiracy wrested the power from her hands, and restored Chungtsung to the throne; but instead of punishing her for treason, they established her in a palatial residence and bestowed upon her the special title of "Heaven-like—Holy Emperor." Her common designation is Wu, the heaven-like.

Hence we see that the power wielded by the present Empress Dowager is not without precedent in Chinese history. But that she is the masterful personage which she has been represented to be is not so certain. During all the years that she seemed to rule so well, Prince Kung was the power within the palace and Li Hung Chang the power without the palace—the one wise to advise, the other skillful to execute. But

in 1898 Prince Kung died; and Yung-lu, in a measure, took his place; and then Li Hung Chang was, on one pretext or another, kept away from the capital and the Empress Dowager, who thus came under the sway of violent, anti-foreign, reactionary ministers, with Prince Tuan at their head. How far she was the originator of the attack on foreigners, and how far the tool of these ministers, only they know for a certainty. The same is true of the atrocities that were perpetrated in her name. But one of the striking things of that time was the preservation of friendly relations with foreign powers by much the major part of the Chinese Empire. All this was on the theory that the disturbances in North China were the work of a faction, who, having got the Emperor or Empress Dowager into their hands, were using their names to carry out their own wicked schemes. In fact, the powerful men in Central and in South China, who thus kept the peace, were Chinese, while the anti-foreign crusade of Northeast China was mainly led by Tartars. "China in convulsions" is pretty near a misnomer for the events of 1900 in China. I suspect further that if the Tartars had not joined in the Boxer movement and directed it against the foreigners, it might have culminated in a dangerous rebellion against the Tartars.

Just now the Literary Chancellor has come to Shaowu for the literary examinations; and the literary men are getting a taste of the new order. He has, among other things, given them this problem to solve. The sum of four numbers equals 343. If the first number be increased by six, and the second number be diminished by six, and the third number be multiplied by six, and the fourth number be divided by six, the resulting sum, and difference, and product, and quotient will all be equal to each other. What are these four numbers? I tried to explain this problem to one of our ablest men, but it was quite beyond his depth. To another I tried to explain the use of symbols, as x, y, z, to represent quantities or numbers, but I fear with little success. They are both men of good minds and vigorous habits of thought; but algebra is foreign to all their thoughts and habits of thought. But some of our young students, whose mental habits are not yet fixed, will make a very different showing.

Shaowu, May 16, 1902.

Acorns from Three Oaks.

Aloha.

A Prairie Memory.

In the cottage on the Red River Prairie in Minnesota we were hurrying to catch the morning train. We had been out late the evening before to an open-air meeting at the county-seat, and been mercifully spared in a sharp collision of hand-cars. In three minutes we must start. We could not read a long chapter, sing a long hymn, and listen to a long prayer. So we were going to "cut" family worship that day, even if regrettably. But our-wise lay guest, K. A. Burnell, had learned "a more excellent way." He persuaded us to stand with locked hands about the table, led us in repeating the 23d Psalm, the singing of the long-metre Doxology, and refreshed us with a few sentences of loving prayer, closing with the Lord's Prayer in unison. It was lovingly and reverently done in about the time one can read a page of our excellent Mercury. The three minutes sufficed.

Not Always Easy to Hold Family Worship.

The foreman is enquiring for instructions for the day. A neighbor brings in a basket of strawberry

peaches which must be sampled. By hurrying to the corner a letter may catch the morning mail. The kindly housekeeper must eat ere things get cold. How many things conspire to hinder family worship country folk know as well as city folk. It must not be a hard iron hand the head of the house puts on the children who are keen to scatter to studies, pleasures, duties. How shall he get them all to unite in reverent recognition of the care of the God the Endeavor World studied about in yester eve's sweet lesson?

Would you make Sunday morning leisurely service, and occasional evening service winsome and welcome? Begin the day with God. Let in Scripture comfort with the dawning light, and let the first breath be a prayer. When the family is gathered, take a few moments before eating if you can forecast a scurry and a scattering after the meal. Reverently repeat the 23d, the 1st, or some other Psalm of seven to nine verses, sing a stanza of a grateful hymn. Ask God to bless the picnic or the harvest, or the school that hurries you and kneeling, sitting, or standing, and varying your rule, let the thought of God get into your nervous hastening life. If there be a curly-haired child most eager of all to scamper off for some fun brewing among the neighbors' kids, call the little visitors in and get them all to sing a hymn, which they will be glad to sing when life's cares fall thick and heavy and they must go down unless God helps. Monotony is not reverence. Tedium is not solemnity. California colts can be caught and tamed by love and wit. Not Pacific Grove's breezes, not Big Basin's solitudes, nor Yosemites grandeur are so necessary or so restful to the burdened sons of men as the daily thought of God. Oh, brother, in the struggle with age, with trusts, with business competitions, keep your heart fresh with the strength of heaven's majesty, and teach your children and their children and the neighbors' children the gladness and the beauty of praise and prayer.

Magazines.

The Missionary Review of the World contains for July leading articles as follows: "Backward Movements of Our Times," by A. T. Pierson; "Christianity and Other Religions," by Robert E. Speer; "Some Filipino Characteristics," by Arthur J. Brown. This able Review is published by Funk & Wagnalls of New York for \$2.50 a year.

The special features of the July number of The American Monthly Review of Reviews are a group of articles concerning the coal strike, "Anthracite Coal Mines and Mining," by Rosamond D. Rhone (illustrated); "A General View of the Coal Strike," and "The Anthracite-Carrying Railways"—a character sketch of Woodrow Wilson, the new president of Princeton, by Robert Bridges, with a photograph of President Wilson, taken especially for the Review of Reviews soon after his election, in June; interesting comments by W. T. Stead on "The South African Peace, the Coronation and the British Outlook"; "West Point and Its Centenary"; "Solving the Labor Problem of the Wheat Belts"; "The Empress Dowager's System of Modern Colleges for China," by Robert E. Lewis. The editor's department, "The Progress of the World," deals with such topics as the South African Peace, our own problem in the Philippines, the Cuban crisis, the isthmian canal, the coal strike, the work of Congress, the shipping trust, the crop prospects, and current American politics.

The Pilgrim for July has an excellent article on "The Strike of the Anthracite Miners," by the Rev. John McDowell, who, though now the pastor of a city church, was, not many years ago, a breaker boy and miner in the great anthracite coal fields of Pennsylvania. He writes of the miners' strike with all the feeling of a participant, but with the reserve of a trained sociologist and student of economics. It is strikingly illustrated from photographs taken on the spot. Another illustrated article of marked timeliness is "America's Seashore Playgrounds," by John Willis. A page of illustrations gives glimpses of the home and haunts of, perhaps, America's most American novelist, James Fennimore Cooper. An article of curious interest is "The Furniture Town in Fair Time," by Milton Marks, illustrated by Covey, in which the writer tells of the greatest furniture city in the world during a convention when connoisseurs come from all over the world to inspect designs.

In the July St. Nicholas Arthur Johnson Evans raises the question: "Is King Edward really Edward the Seventh?" He speaks of a little discussion he had in England recently with some young relatives of his, and he recalls to the reader what a good many of us have perhaps forgotten, that there are at least three Edwards whom history has failed to designate with numerals. Edward the Confessor was one. Then there was Edward the Elder, who reigned just after Alfred the Great, and Edward the Martyr, who figured in English history just before Ethelred. But the author, instead of suggesting that England's new monarch have a few numbers added to his name, makes the statement that in reality he is the first Edward to be ruler of Great Britain and Ireland. The other Edwards of history were simply Kings of England. This little discussion really serves as an introduction to many interesting facts and anecdotes of English history, particularly timely at this coronation season.

The July Century is a "Summer Fiction Number," containing contributions in this field from popular writers and from newcomers. Outside of fiction there is much seasonable material, the most conspicuous being an illustrated article on "The Volcano Systems of the Western Hemisphere," by Professor Robert T. Hill of the U. S. Geological Survey, who has recently been exploring the field of volcanic devastation in Martinique. Apropos of the expected retirement of the Marquis of Salisbury, Julian Ralph contributes a paper on England's Premier, of whom an attractive and vigorous portrait in tint is printed as the frontispiece of the number. The third of Ray Stannard Baker's papers on "The Great Southwest" has the timely topic of irrigation, which is further illuminated by Mr. Maxfield Parrish's pictures. Mrs. Sara Y. Stevenson writes of "Prince Louis Napoleon and the Nicaragua Canal," in which, it seems, the Prince was much interested, and James D. Hague, a "Captain of Industry," gives "A Personal Recollection of Carlyle," with appropriate mention of the Prince Henry medal, for which Mr. Hague contributed the gold of which it was made. Two summer topics are "The Strange Adventures of a Blue Jay Family," by Frank M. Chapman of the American Museum of Natural History, and "A Campaign against the Mosquito," by Dr. L. O. Howard of the Agricultural Department, who gives a note on "The Growing Interest in Mosquito Extermination," and by Henry Clay Weeks, who describes the "Operations at Oyster Bay, L. I."

The Sunday-School.

BY REV. W. H. SCUDDER.

The Ten Commandments—Duties to Man.

Lesson III. July 20, 1902.

The fifth "Word" is a natural link between the first four and the remaining five, as the former refer entirely to duties toward God, the latter toward men, while the peculiar tie of blood relationship is dealt with in the command under consideration. It is well to note the implied injunction to parents in the command. The first principle of being honored is to possess that nature or those characteristics deserving it. Whatever the parental relation may embody today, there can much dignity be added to it by considering what it meant in the time of Moses. The father was not simply the head of a family, but was an embodiment of King, Prophet, and Priest. The spirit in these words should still be that of the father. Sovereignty is the highest fatherhood, because fatherhood is largest sovereignty. To be worthy of ruling is to have sovereign qualities the supreme of which is love. To be worthy of filial respect one must be a ruler in love. The true King today is he that has regal qualities, and of all persons the father should seek to cultivate such. The prophetic spirit was primarily that of teacher in religious matters. Here is one field largely neglected by parents of today. Relegation of religious instruction to teachers in schools on the Sabbath is virtually negligence in a vital matter. No one can take the place of parents in religious instruction. The priestly spirit was that of a mediator, to bring God and men together. This is the most sacred obligation of the parent, and that which brings crowning honor from children. Let a parent be ignorant, poor, and low in the social scale, if by ministering with the family at the family altar, engaging in church services, and assisting in the private devotions of the children at tender age, he links them to God, the honor of those children will be his. And are not these lessons more than important for the youth in our Sunday-schoos, if, as is the sad case in many instances, they have no such parents. If they should prepare themselves for such parental relations it would be great gain for the future. The parents who feel that they are in the place of God to their children until these learn to know Him through their leadings will do more for our country than any other single influence, for the family is the foundation of our national existence.

The commandment comes with great force also to the children of today. The two-fold promise holds as a staunch anchor for them. (a) This country has been as truly given to them as was Palestine to Israel. Our national history is one long series of Providential leadings and deliverances. (b) Long life is bound up with the self-control acquired by obedience to parental authority. Our prisons, hospitals, alms-houses, and a thousand places of which we are ignorant give forth a doleful illustration of the breaking of this command. The child that willfully disobeys parental authority has but little respect for law of any kind, and the remainder of this decalogue becomes, in one or another of its commands, the field for his uncontrolled action. Long life is seldom the inheritance of the uncontrolled, and unenviable when it is. Long life depends far more upon a disposition that can work without chafing under restraint, upon a will that makes law its very foundation, upon a self-control that exercises judgment under every unusual condition, than, as so many suppose, a soft berth

in business, a large bank account, or an ability to indulge in pleasures. (c) "Honor" is more than mere obedience. Its roots are reverence, affection and loyalty. In the present age of independence and progressive ideas, there is need of doubly entwining this three-fold cord which binds the passing and the coming generation together and renders home-life beautiful in the extreme. Its outcome, too, is not confined to earth. The same three qualities cultivated as fundamental for parental honor, will imperceptibly make us "Honor" our Father in heaven. Many a man has been brought to God because he loved his parents, who were noble Christians.

The sixth command puts a premium upon human life. "Thou shalt do no murder" (R. V.) is much broader in scope, and means the original thought. A comparison between the cheapness into which human life was rated until this law was widely spread under the advance of Christianity, and its sacredness today is all sufficient to prove its beneficence. Many nations had a custom of killing off the aged parents, or of abandoning them that they might die. Even at so short a period as Mr. Darwin's voyage around the world, he found that the Terra del Fuegians had this habit. Heathen sacrifices, human self immolations, burning child widows, and infanticide so common among the heathen, all illustrate the small value of human lives. That which has brought about so great a change is the fact revealed in Scripture, that man is made in God's image, and life is an opportunity of forming eternal destiny. But the commandment works in the other direction when viewed from the standpoint of the murderer. It takes the spirit of the man in hand, and arraigns it before the Giver of life. Jesus let a flood of light upon the situation in his interpretation (Matt. v: 21-22). It is not the external act alone that counts in the judgment rendered. The motive which dares not express itself openly, the feeling of hate cherished and gloated over in the heart, the passion which drives out love, and substitutes jealousy, backbiting and strife, is here shown us as it is viewed by God. A warning against those things that foster this spirit is especially necessary for youth. The drink habit, cigarette smoking, all forms of gambling, and self-indulgence of many kinds, which make us restive, and feel as though we were injured parties and as such ready to take up the cudgel against others, and particularly the thought that vice and crime may be considered all right so long as they do not assume malignant forms, or flare out so as to be detected. The gem of such conduct is what the Almighty sets his eye upon. Anger without cause is as much under judgment as is murder.

The seventh command sets a premium upon the family. Modern study has avowed the family to be the unit of society, and whatever invades the sanctity of the family relation is another serpent entering the garden of Eden to wreck the happiness and blessedness of man. Our divorce courts are eloquent over the wide extent of the evil prohibited in this command, and the ease with which it is broken. But we are not under the law, but under the gospel, and our Lord put this command upon a much higher plane in his words (Matt. v: 27).

St. Paul also makes an appeal on the same basis (I Cor. vi: 19). The defilement of the spirit, by impure thoughts, and the sacredness of the body because it is the temple of the Holy Spirit are reasons for this most searching of commands. Too much stress cannot be laid upon the nature of our environments in connection with this command. While we recognize that the Divine Spirit must possess the soul and inspire the life, we must realize the full value of environment in devel-

oping the instincts of our natures. The Church, the home and the individual should combine to make the surroundings of life such that purity shall be the natural outcome of childish innocence, and a halo of sanctity surround our bodies by the force of the spiritual development given in schools, churches and homes.

Space forbids more than a summary of the remaining commands. The sacredness of personal property is enjoined in command the eighth. It will be a part of the teachers' work to decide and teach what property is. My only property may be my brains, my labor, my ingenuity. There are more thieves than those that steal goods.

Command the ninth levies against all forms of lying, and makes Truth the only standard for dealing with self and others in life. Remember that there is a difference between the truth and simply being truthful. Many of the worst forms of false witnessing come from being truthful, but actually concealing the truth.

Lastly comes the one command which strikes at the root of sin in the heart. Covetousness is idolatry. It is based upon self-ness, and so breaks the law of love to God and to man.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Means of Grace. (Phil. iii: 12-16; Col. i: 10 14.)

Topic for July 20, 1902.

I was passing a field the other day. The luxuriant growth of vegetation indicated that the soil was very productive. But the kind of growth and the condition of the field proved that whoever was responsible for that field did not appreciate the opportunities within his reach. He might have produced results fivefold better. The worker on those acres had not carefully examined and estimated just what and how much might be accomplished by a proper cultivation. So, in the place of a rich and an abundant harvest, he had a tangle. There were some good things there; but it was far from being what it might have been. This field is a picture of many Christian lives. They are luxuriant but tangled. Too many things are growing there. The valuable products which are to be seen do not have the proper care. There is great lack of pruning and cultivation. One cannot help exclaiming, "With a little more care, how much more might be produced here."

The mistake with many of us is that we permit too many things to get a foothold in our lives. There is too much competition. I do not now refer to the rivalry of evil with good. Tares are not the only occupants which injure the prospects of the harvest of wheat. When you are trying to raise a crop of the best grain, you do not want the field sprinkled all over with a variety of vegetables. Clover becomes a harmful weed in a garden where you are trying to grow some choice flower. Some people are inclined to plant anything that may be handed in by the neighbors. So they have a little of this and a little of that, but nothing in any paying quantity or superior quality. Under such conditions it is out of the question to speak of growth. Therefore, one of the first means of growth is an intelligent purpose in the use of our life.

Paul says, "I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus." To apprehend is to seize for some special purpose. Jesus took hold of you and of me that we might

grow up into some special character and service. We were not snatched away from something, so much as we were seized that out of us might be made something special and particular in his kingdom. The apostle says that he is pressing on to find out just what that special purpose may be and accomplish it to the best of his ability. That is the question which each of us needs to press home upon himself at this meeting. Have you settled it with any clearness for what purpose Jesus Christ took hold of you and brought you into his kingdom?

If you have, the next thing is to be sure not to settle upon that conclusion. Paul is in haste here to assure his readers that he has not taken it all in. He has learned just enough to keep him leaving the past and stretching forward to things which are before. One of the most impossible efforts to put forth and to keep up is to stretch out towards nothing. If you wish to prove this just catch your hat from its peg and rush out into the street and run for nothing in particular. Go and keep on going at a rapid pace, but have no place or purpose in mind. You will tire and lose interest in a short time. If you want to become tired out with Endeavor meetings, rush them through with no object in view except to rush them. If you wish to make committees tiresome, take a place on one and have no object before you. If you desire to make sermons tedious and irksome, just get into the habit of attending service with no particular aim, and you will soon be where the shorter the sermon the better it will please you.

One of the best means of growth, then, is to begin early to find out what God wants to do with you and through you. I have noticed that to stunt a plant at the beginning is a great damage. It will never do so well afterwards. The first thing for the young Christian is to push from something definite. There are many simple but important objects which may be accomplished very soon. To be a good attendant, a careful listener, an appreciative giver, a devout repeater of what the message brings, and a sincere prayer for all that goes on about you, are simple but very important things in growth, for which the veriest beginner can aim and successfully reach.

Then, with this beginning, never stop. Our writer further says, "Brethren, I count not myself yet to have apprehended." Look out for that! The clogs in the kingdom of God are those who have "apprehended," as they think, about all that is worth seizing. They are not hungry. They are not eager for anything. Their enthusiasm is never kindled. In vain the most stirring song is sung, the most earnest sermon preached or most touching appeal made. Their real heart is elsewhere. Beware of the stunting which comes to the life of the disciple when he begins to think he has reached about all that there is to obtain! As a Christian lay out your life large. Resolve to be the best of whatever you attempt to do. Take all your life for it if necessary. As long as you live be a better hearer, a better giver, a better worker, and growth will care for itself.

You may naturally be a very smart person; you may be so gifted that you can do almost anything, but all that you do will lack perfection if you do not do it with all your heart and strength.—Christian Endeavor World.

The light from heaven can never lead astray.

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A Glimpse of Pagoda Anchorage Day Schools.

By Emily S. Hartwell.

"My scholars practice marching every day on a plat of ground in front of the school," was the grateful news brought by the day school teacher at Lau-gie one day. It was with bright anticipation therefore that I visited the school for examination at the end of the first three months, and I found greater progress had been made than in any other school I had known during its first three months' work. The majority of the pupils could recite the golden texts perfectly, had finished committing to memory the Christian three character classics, and made equally good progress in their Chinese classics. Each afternoon, when the sun had declined, the teacher marshalled the entire school, between twenty and thirty boys and girls, on a little open square, and taught them simple gymnastics, and also by using familiar military terms taught them to march and shoulder imaginary arms. On Sunday, as the pupils marched to church, two by two, they were the observed of all observers, and it was good to see how they preserved their dignity during the entire service by sitting quietly and taking the lead in the responsive recitation of the commandments and Apostle's creed. The school has also been greatly stimulated by the interest of the preacher, a young man himself, he seems specially interested in the young. When harvest time came we dismissed the school for a month with the understanding all would return at the close of the busy season. This policy worked well as the children's parents recognized our interest in their work, and when their work was over, tried to consider the requirements of the school for renewed attendance. The time must come ere long when, instead of expecting to hire teachers for a year and unreasonably allowing no stated vacations so that the teachers feel justified in taking a few days at pleasure, the reasonable need of such days as free Saturdays and stated vacations will be carefully planned for. At present a vacation of a month or more near Chinese New Year is all that is formally agreed upon in the day-school system of China.

At Deng-gie, a smaller place on the same island as Lau-gie, a new man was stationed as preacher teacher. He did not succeed in securing many pupils at the beginning of the year. His wife is Miss Borts' teacher for her Girls' school at Pagoda Anchorage, so is at home only during the three months' summer vacation. As soon as she reached home the girls and women flocked to the chapel and she at once had a school of over twenty. She told them plainly she feared she was so accustomed to regular attendance at the boarding school that she would find it very hard for her to teach an irregular day-school. This put them on their metal to vie

with boarding school pupils, and, although every one of these girls and women had small feet, thro' rain and shine, during July and August, they came both morning and afternoon and made marvellous progress. Their teacher wished to teach them Romanized colloquial, but like all Chinese who are proverbially loath to take up anything new, they preferred the colloquial characters. She took a few moments each morning to teach them the Romanized however, showing them the great ease of acquiring it as compared with the colloquial character, and soon they were studying it gladly, and before the two months were over several could write letters in Romanized, something it would take them years to learn to do in character. This shows how a little tact and enthusiasm in a teacher can overcome even the inertia of Chinaertia of China. Twice during the summer, I visited them from Sharp Peak to examine their progress, and I shall long remember that flock of girls and women that climbed a steep hill overlooking the sea, waving their handkerchiefs as I clambered over the rocks and sand, mounted a board, and was borne by two boatmen over the surf to the gospel sampan. Cannot you, who are working so hard to raise this money for them, see that group, standing on their peg-like feet, enthusiastically waving out over the broad Pacific to you? And does not their glad enthusiasm warm and thrill your heart with joy in this glad service?

One hot day in August while at Sharp Peak, I was delighted to receive a call from my former pupil in the Bible School, Chiu-ting-cia. She had come to say she had sixteen or eighteen girls promised for a girls' day-school at Muoi-hua, and knew of a pleasant room I could secure in a second story where there would be a cool breeze from the sea, if I would pay a small rent. It is an anomaly but nevertheless a fact that the towns where the fishermen's wives largely make up the community, no relaxation is found in this rigid system of foot binding, and the fishing towns and hamlets teem with girls with tiniest feet. The room to be rented was some distance from the chapel, but most of the girls would go to church Sunday morning while the teacher would hold Sunday-school at the school in the afternoon, as is done in most of the day-schools. There were, however, a few girls whom their parents would not allow to go to church, as their betrothed were boys living in that neighborhood, and there, careful parents were afraid lest perchance these future husbands should catch a stray glance at their future wives!—a very great indiscretion in the eyes of the Chinese, who fear some evil may befall the good luck of the betrothal they have trusted the stars to decide. Maoi-hua is a walled town built on a height overlooking the ocean. Landing is dangerous in bad weather, which fact, together with its distance from Pagoda Anchorage, make visits necessarily infrequent, but the need of work there may better be appreciated when I tell you that constant contact with danger which accompanies a seafaring life, seems to make the people cruel. Theives caught in the town have been known to be sentenced to be buried alive, and even burned to death in specially aggravated cases, by the town authorities. Such extreme measures are as much discountenanced by most of the Chinese as ourselves, and go to show the different attitude of a strong fishing town where the men must leave their homes months at a time, and so feel justified to adopt severe measures to protect them. An excellent growth in the church as well as this interest in the education of the girls shows the Spirit is at work in the community. We give no financial inducements whatever to the girls to study. With plenty of fresh air and the variety of

sea food they make bright, promising pupils. In the autumn when I went to examine the school on my first visit to the place, the shyness of the little girls soon faded away, and when I left the third day they all accompanied me to the boat with strings of firecrackers popping all the way, and stood watching and waving as long as they could catch a glimpse of my white-covered umbrella which I waved in return.

The Unattained.

A SUNSET HARMONY.

My friend, come with me to the ferny brink
Of this clear spring, shut in by clustering trees.
And from my cup the crystal coolness drink.
Is this the end to live, to love, to think?
And this to quench—that still unsatisfied and longing thirst
For sky—flight till the bird its cage would burst,
Unsoothed by things like these?
Siesta, friendship, thought, stagnation gained?
Through these still trees I catch a soul glimpse
Of those sunset towers—free and unchained.
A glimpse of silver seas and golden shores,
And city turrets, thrones where thought has reigned.
I almost hear theplash of amber oars,
I almost see the thrill of fluttering sails,
But not with earthly eyes—too far for its lies
In the dim distance of the unattained.

Somewhere far back,
Sweet visions of a sunrise threw their glow
Across the path my child-faith longed to go;
But that is gone, sometimes I half forget
That brightening dawn of hope and faith and high ambition's flight.

For life goes on and on
A level plain, a toilsome beaten track,
With here and there a wood, a sheltered spring.
A little flower to bloom, a bird to sing,
But I will not look back.
No, better forward to that grand eclipse
Of all that man has sought for or has gained—
The sunset vision of the unattained.

What though my feet had reached the utmost round,
Of all my earthly hopes and plans and aims?
Still earthly ladders reach but earthly ground.
And though my heart is pained,
So often that I was too weak to climb
To those loved heights till passed the golden time.
Earthward sometimes, there is from heaven let down
A higher path than man has ever gained.
Above the weak acclaim of passing crowds;
Above earth's mountain peaks. Upon the clouds
For him who fails to climb earth's dizzy heights
Whose patient sweetness is his only crown.
God writes.
And from white cloud scrolls His bright promise speaks
When to aspiring souls that have not gained their earth desires,
God lights His sunset fires and dims the glory of earth's unattained.

—Martha Lavinia Hoffman.

Communion With God.

How little we know concerning the nature, the privilege, and the joy of prayer! As disciples of the Great Teacher, we are in the school of prayer; but, alas! what dull scholars we are! We do not blend praise enough with petition. We should make the Book of Psalms a study—a devout study. Praise, thanksgiving, adoration, are mingled freely with supplication. We come to the

throne of grace empty-handed. The inspired exhortation is, "Bring an offering and come into his courts." We should come laden with gifts—gifts of gratitude and love. And yet, as some one has said, there are multitudes who never go to God except for favors, who never approach him except as supplicants. Their prayers are better than no prayers, for the infinite mercy is unwearied by our sordidness and weakness; but how incalculably much is lost by failure to recognize prayer as the opportunity for communion, as of sons with the loving Father—for absorption, during however brief a space, into the divine nature, whence to emerge with spirits unchastened and purified, unburdened!

Read and study and enter into the very spirit of the matchless prayer of our Lord, his high-priestly prayer, in the seventeenth chapter of John's gospel. In that we get close to the heart of Jesus. We learn what "fellowship with the Father and with his Son" is. And in that fellowship there is a joy which the world knows nothing of. It is a "joy unspeakable and full of glory."

The highest form of prayer is not craving for blessings, but communion with God. "O come, let us worship the Lord in the beauty of holiness!"—Christian Uplook.

Joining the Church.

Joining the church is both giving and receiving. The one who joins gives himself to the church for service. This point should be especially emphasized. He as truly pledges himself to serve the church loyally, faithfully, cheerfully and in all possible ways, as does the soldier when he enlists take a solemn oath to serve faithfully his country as a soldier. On the other hand, the one who joins the church receives in return the help, the Christian fellowship, the sympathy, the good cheer of the church. The church becomes his spiritual home. In it he finds a place where he can join his brethren and sisters in public worship. There he receives the inspiration of the Spirit as the result of the prayer-meeting, the Sunday-school and the preached Word, and from it he receives the moral and social strength which comes from belonging to a band of good people, honest associates, respectable and respected citizens. The fact that there are so many who do not perceive and appreciate the obligations and advantages of their church membership is to be greatly deplored. It is one of the chief weaknesses of the church today.—Religious Telescope.

It is better to find all good in the path God-ward, even though there be afflictions along that way, than it is to set one's face away from God, and find God's face set against the one thus traveling.—Sunday-school Times.

Pipe Organ For Sale

Sealed bids will be received until 7:30 p. m. Monday, September 1st, 1902, for the purchase of the pipe organ now in use in the First Congregational church, Oakland, Calif. Purchasers to remove organ from present location at their expense, and on or about November 1, 1902.

Address proposals to the Trustees First Congregational church, Oakland, Calif., endorsed, "Proposal for purchase of Pipe Organ."

A. S. CARMAN.

Chairman Com. Grounds and Building.

Church News.

Northern California.

San Francisco, First.—There were twelve additions to the membership last Sunday, six on confession.

San Francisco, Third.—Mr. John Wilder Fairbanks will give his illustrated lecture on Ben Hur next Sunday evening.

Berkeley, North.—The church has observed the third anniversary of its life under its present pastor, Rev. Ben F. Sargent. Forty-nine have been added to the membership during that time and more than \$600 paid on indebtedness. The work is in an encouraging condition.

Southern California.

Compton.—The church invites Rev. M. D. Reid of Saticoy and the latter accepts to begin work July 20th.

Los Angeles, First.—Rev. H. George Cooley and Mrs. Cooley were received into the membership on Sunday, July 6th, Rev. J. H. Phillips officiating.

Los Angeles, First.—The First church lays the corner-stone of their new edifice on Tuesday, the 8th. Several leading pastors of the city take a part in the ceremonies and the principal address is given by Rev. J. H. Williams, D.D., of Redlands.

Pasadena, First.—At a business meeting held after prayer-meeting July 2d the church, following the recommendation of the committee recently appointed, voted unanimously to call Rev. L. F. Buell of Good Will church, Syracuse, N. Y., to the pastorate for one year. A favorable reply is anticipated and we hope to have him with us by October 1st. Rev. E. K. Holden of Bridgeport, Conn., supplies the pulpit the first two Sundays of July.

Avalon.—During the absence of Pastor Williams Avalon pulpit has been supplied by several ministers. 'Twas pleasure to see and hear again a former pastor, Rev. E. O. Tade, upon one Sabbath. Rev. Homer Pittman of Ohio very acceptably filled the pulpit another, and Rev. Mr. Staats of Pasadena gave us two of his practical sermons upon another. The last two Sundays we have listened with much interest to excellent sermons by Rev. Mr. Larkin of Ontario—one, "The Talents," and another, "The Need of Christian Nurture." The church and parsonage have been wired and are ready for lighting with electricity.

Notes and Personals.

Rev. Charles E. Chase of Reno, Nevada, is in San Francisco for a brief vacation.

Rev. George H. DeKay of Lodi occupied the pulpit of the First church of Berkeley last Sunday.

The editor of The Pacific spoke in Plymouth church, San Francisco, last Sunday morning and evening.

Rev. A. B. Snider and wife of Cloverdale plan to take their vacation in part in Yellowstone Park.

Rev. Clarence Brown of Salt Lake is to occupy the pulpit of the First church of Oakland for the next three Sundays.

An excellent program is being arranged for the meeting of the State Association at Petaluma, October 7-10th.

The Congregational and Baptist churches of Redlands have planned for union services from July 20th to September 7th inclusive.

Rev. J. H. Goodell of the Market Street church, Oakland, is away for a rest. During his absence only a morning preaching service will be conducted.

Rev. L. P. Hitchcock of First church, Alameda, remains at home during the vacation season, but holds only a morning preaching service.

Rev. W. H. Scudder of Berkeley supplied at Santa Cruz last Sunday. He will be in his own pulpit next Sunday, but will return to Santa Cruz for the 20th and the 27th.

Rev. J. R. Knodell of Santa Cruz took the steamer for Seattle last Saturday, where he will spend his vacation and will at the same time supply for four Sundays the pulpit of Edgewater church.

Rev. Ben F. Sargent of the North Berkeley church came up from Seabright, near Santa Cruz, last week and will be in his pulpit next Sunday again, after which he will return to Seabright for two weeks.

Rev. A. W. Hare of Fresno is spending his vacation at Brookdale in the Santa Cruz mountains. He comes up each Sunday to preach in Oak chapel in Oakland, where he was for some time the popular pastor.

The First church of San Diego has called the Rev. J. B. Silcox of Winnipeg. Mr. Silcox was pastor at San Diego several years ago. He wishes to return again to California and his acceptance of the call is assured.

Rev. J. B. Clarke, pastor at Tulare, is spending a few days in San Francisco. The Congregationalists and Methodists are alternating in Sunday services for a few weeks, and this makes possible for Mr. Clarke a brief outing.

Rev. S. C. Patterson and Deacon Baugh of the church at Petaluma started this week on a trip to the Calaveras big trees and Yosemite. During Mr. Patterson's absence there will be no preaching services in the church at Petaluma.

A writer in the Oakland Enquirer says concerning the closing sermon by the Rev. W. H. Scudder at the State Endeavor Convention at Santa Cruz: "It will linger long in the memory of that great assemblage." It was on the Convention theme, "Not I, but Christ."

Rev. R. C. Brooks and Mrs. Brooks of Pilgrim church, Oakland go the first of August to spend a few weeks with the parents of Mr. Brooks at Redlands, and he will occupy during that time the pulpit at Pomona. During his absence only a morning preaching service will be held in Pilgrim church.

The Rev. Dr. Adams of the First church, San Francisco, will spend the month of August in St. Louis, and will occupy the pulpit of the First church in that city. Rev. W. W. Newell of the Compton Hill church, St. Louis, where Dr. Adams was formerly pastor, will have the pulpit of the First church, San Francisco, for that time.

A man by the name of Vernon, claiming to be a Congregationalist and to have been an evangelist among the Congregational churches, is now in the State. He is unworthy of any confidence. Is a confessed bigamist; has served time in the penitentiary, and according to report just now received is still leading an impure life. His name is not in our Congregational Year Book.

Oregon Letter.

By George H. Himes

On Sunday, July 4, 1852, the First Congregational church of Salem was organized with four members. It has stood, first, for righteousness, and, second, for the Congregational idea, liberty, distinctively, pre-eminent among other things, from that to the present time; and lo! a half century has rolled away, and here we are at the fiftieth anniversary of its organization, the appropriate celebration which, after more than a month's active preparation upon the part of Pastor Kantner and his eight committees, began with morning service of today.

The opening anthem was "My Faith Looks Up to Thee." Responsive service was led by Rev. Howard N. Smith, Superintendent C. S. S. and P. S., and prayer by Rev. Cephas F. Clapp, Superintendent C. H. M. S., after which the anniversary sermon was preached by Rev. P. S. Knight, which may be found in another column.

The first regular pastor of this church was Rev. O. Dickinson, who came to Oregon in 1853, and began his ministry early in 1854. He worked well, wisely and faithfully, until 1866, when he resigned late in the year. He passed to his heavenly reward several years ago. In April, 1867, Mr. Knight was called and rendered good service for seventeen years, resigning in 1884.

The church was crowded this morning, and a number of former members and others interested in the church from abroad were present.

The Sunday-school had a special service of songs, recitations and addresses immediately after the morning service. The first address was by Mrs. W. D. Palmer of Portland, who, as an infant a month old, was at the organization of the church with her father and mother, Mr. and Mrs. A. N. Gilbert, being carried thither by her mother on horse-back for several miles. For thirty-three years she was in the church and Sunday-school, first in the infant class, then through the various classes until finally she became a teacher of the primary class. Addresses following were by Superintendents Clapp and Smith. The hour was an impressive one, and the service was largely attended.

At six o'clock, the Y. P. S. C. E. meeting was held.

At seven o'clock occurred a twilight communion, with address suitable to the occasion, by Superintendent Clapp. At this time, eight new members were received.

Last Sunday was the last service of Rev. P. S. Knight at Corvallis and Plymouth churches—the latter a mission of the former, six miles west in a farming community. Both these are really important fields, and for three years Mr. Knight has been doing effective work in them. The way seems hedged up for future effort in them, and what the result will be cannot now be predicted. The support for a minister in these fields is meager, yet they should be maintained in some way, as the day is gradually approaching when the country roundabout will contain a heavy population that will not only support the churches now feebly existing, but create a demand for others of our name.

Rev. Thomas H. Henderson preached his last sermon at the Salem Central church last Sunday. He resigned some time ago and accepted a call to the church at South Bend, Washington. He removed to that place during the week past, and preached his first sermon to that people today.

Salem, July 6, 1902.

Religion is not in us unless it goes out from us.

Peace.

The human being craves peace. Peace in the soul comes not by inactivity or freedom from cares; it is the result of the right adjustment of all our powers in the Master's service. Jesus says: "Peace I leave with you. My peace give I unto you; not as the world giveth give I unto you. . . . In the world ye shall have tribulation, but in me ye shall have peace." This is the peace of harmony between the human and the divine. It is the spiritual life blessedly working out the will of God. Selfishness and arrogant ambition stir to activity the baser nature, and the fruit of jealousy, hatred, and revenge is not peace. That which is false or treacherous offers no security, and without security there can be no peace. The world cannot give peace, because it is not the originator of it. The temptations, disappointments, discouragements, and falsities of earth are enemies that make peace impossible. The kings and princes of luxury carry enfeebled hearts in their breasts, while the weary toiler, crushed beneath his burden in his struggle for bread, looks with despondency from eyes that have seen the stars of hope, one by one, disappear. The promise of peace which the world gives is only a subterfuge, for the moral discord in the world can never bring forth peace.

The peace of which Jesus spoke was that sacred quiet which he had enjoyed throughout his turbulent life, a peace which can be obtained only by those who live in his companionship. Jesus Christ is the originator of soul rest. His spotless life gave on earth the only luminous expression of perfect peace. Peace! Blessed possession! It is that complete, conscious surrender of the being to God; it implies sincere, unquestioning acceptance of his will in all things; it gives inward assent in life's allotments, whether of patient waiting or of eager activities. It comes only to those who live by faith in the way of obedience. Peace! It is the wonderful gift of God's love. There comes with it the enlargement of a rich and beautiful character, secure in that restfulness known only to saints and angels. The vacillations of time and the edicts of death cannot affect this peace; it has its security in God, and the fruits of it are the blessings of a life unfolding and growing from day to day in the divine likeness. With this peace the toiler is victorious; with it the breaking heart beholds the end of life's trials and sufferings, and the commencement of the tender relationships of love which are never to be broken. This peace comes from God; it is a symbol of the riches of heaven in the soul. "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth thee."—Central Christian Advocate.

Toward God, or Away from God.

Whatever is best in the universe lies along the path God-ward. If we are traveling in that right direction, we shall be likely to find such things. There may be also met or found on that path many things that are a discomfort and a trial to one. But even those may prove in the end to have been to one's advantage. The really evil things in the universe, even though some of them seem to be for the time attractive, are on the path away from God. Which course, in view of this truth, is it best for one to pursue in the present life as it is? The Psalmist gives a suggestion on this point:

"The face of the Lord is against them that do evil,
But they that seek the Lord shall not want any good thing."

THE PACIFIC.

Wesleyan Revival Saved England from a Revolution.

J. J. MARTIN, A.M.

(From the California Christian Advocate.)

England owes to God a great debt for the manifestation of his goodness in giving it a Wesley in the time of its greatest need. The unorganized industrial life of England presented a frightful picture. The discontented and really suffering population that machinery had displaced was in a condition to easily catch the spirit of revolt, so triumphant and audacious, which was spreading everywhere. There is no doubt that the religious spirit kindled in England saved the democracy from that violence which would sooner or later have brought on the reaction that on the continent led directly to despotism more or less thinly disguised. Truly it was a most providential preparation for the shock that was soon to come in the French revolution.

The Methodists flung themselves upon the task of the world's salvation. As Luther felt that a religious education was of first importance if Germany was to be saved, so Wesley started in upon the social salvation of England by planting schools, and the eagerness of the Methodist to read transformed illiterate communities into such absorbers of literature that publishing houses existed solely to supply this demand.

The class-meeting and the Sunday-school instituted higher standards of thought and action. These soon pervaded all English life, setting up better ideals than the Revolution had provided, and appealing to all classes with the same warning hope. They developed the spirit of social watchfulness, and the profound sense of personal responsibility to God and for one's neighbor. Men became the keepers of their brethren. The class-meeting and the Sabbath-school had their defects and disadvantages, yet at a time when English society was being torn apart by many influences, when changes of a most momentous character were taking place in industrial England, that just at that juncture, new social bonds of a most real and tender personal character should bind against these fragments of society, was a providence of peculiar significance. Society being permeated with this influence, the words of Burke were relevant: "I call it atheism by establishment, when any state as such shall not acknowledge the existence of God as a moral governor of the world; when it shall offer to him no religious or moral worship; when it shall abolish the Christian religion by a regular degree; when it shall persecute with a cold unrelenting, steady cruelty, exile, and death, all its ministers; when it shall generally shut up or pull down churches; when the few buildings which remain of this kind shall be opened only for the purpose of making gods of monsters, whose vices and crimes have no parallel amongst men, and whom all other men consider as objects of general detestation and the severest animadversion of law."

The Wesleyan revival was, in its early phases, not so much theological as it was practical. The fact that William Law (the author of the "Serious Call to a Devout and Holy Life") was the inspiration to the Methodist movement and remained so long its guide and friend, points plainly to the fact that the revival was practical rather

than theological or ritualistic. "The little Methodist group never agreed in their theology; Gambold was a Moravian to the end of all his days, and Wesley thought that he hid his light there under a bushel. Ingham founded his own sect, based upon some half understood dogmas he gained from Sandeman and Glass, two Scotchmen whom the Established Church of Scotland had expelled. John Clayton began as a High Church ritualist, and never changed his views. Whitefield was a Calvinist, as he understood the term, to the last." This was not a revival of tradition, either in its doctrinal or ritualistic aspect.

It was characteristic of the social character of the Methodist movement that its leaders instinctively turned away from the quietism, that enervated the teaching of the Moravians in England. Law's mysticism was of the contemplative, monastic type, against which all that was practical and religious in Wesley protested, "although he quite wrongly made doctrinal statement the basis of his protest."

The very power of his system is that, it is not theological, but practical and devotional, and vitally ethical. His general rules contain not one dogmatic condition; and to this day the articles he drew up for the American Church (not the M. E.) reflect the utterly untheological character of the movement. "God made us for a social life," Wesley writes to his father. His great work was to reorganize society on the basis of the religious experience he had known as real in himself; therefore manhood was appealed to in terms of Christian demands for holiness and self-sacrifice.

The appearance of Methodism was the signal for the outbreak of forces the founders of Methodism never calculated upon. The chapels became centres of churchly self-control with all the weakness of such control, but also with all the promise and potency of education to a far higher self-control than any centralized government can give. The Methodist lay ministry (made a necessity by the establishment of chapels in the hamlets and towns); consisted of hundreds of men so intensely in earnest that they became educated men before their ministry was at an end. These men by dint of conscientious work and mental power, entered into the forefront of the world's great religious movement. The part the chapels played in preparing the English workingmen's mind for the struggle may only be a matter of opinion, but without a doubt it was a chief factor, though a neglected one in the exciting history of England's industrial development. "The chapel did much to soften and refine the rough horse-play of the English lower classes. The whole tone of English literature was transformed. The hymns of Watts, Charles Wesley, Clayton, John Wesley and many others were sung in the streets of growing towns, and hummed by the rough carters as they plied their trade along the highways of commerce. Reading was almost demanded of one who claimed to have been converted, that the Bible might be read; so that reading became an occupation and filled days and hours otherwise given to rude sports or still ruder pleasures."

When Boswell spoke of the preaching and the success which those called Methodist have, Dr. Samuel Johnson said: "Sir, it is owing to their expressing themselves in a plain and familiar manner, which is the only way to do good to the common people, and which clergymen of genius and learning ought to do from

a principle of duty, when it is suited to their congregation."

The movement of Wesley begot a new moral consciousness through England and behind this moral consciousness came a general advance in the national intelligence, which could not fail to tell vigorously on politics; thus as soon as the middle class was given any political recognition, the Methodist miners and the popular leaders trained in the class-meeting and the chapel stepped into Parliament to remain factors in the nation's councils ever since. The Methodist revival breathed into society a spirit of consecration and genuine earnest piety, that left its stamp on English character as deeply as did the old Puritan training that made England "not afraid to speak with the enemy in the gate," and she was saved from a revolution. As a social force it was one more revelation of God's omnipotent wisdom and gracious dealing in the raising up of men and measures to reveal the workings of His ever-present order of righteousness.

The Lesson of Life.

The one great lesson set for us—the one which includes all others—is love. God is love, and we are to learn to love if we would be like him. All relationships are relationships of love. All graces are graces of love. All duties are parts of our great duty—to love one another. All worthy and noble character is love wrought out in life. All life here is a school, with its tasks, its struggle, its conflicts, its minglings with men, its friendships, its experiences of joy and sorrow, its burdens, its disappointments and hopes, and the final education to be attained is love.

What is this love which is the one great lesson of life to learn? Toward God it may express itself in devotion, worship, praise, obedience, fellowship. This seems to be the chief thought of love in the common conception of heaven. It is all adoration, glorifying. But love has a manward as well as a Godward development. St. John, the disciple of love, teaches very plainly that he who says he loves God must prove it by also loving man. If the whole of our training here is to be in loving and in living out our love, we certainly have the clew to the heavenly life. We shall continue in the doing of the things we have here learned to do. Life in glory will be earth's Christian life intensified and perfected.

Heaven will not be a place of idle repose. Inaction can never be a condition of blessedness for a life made and trained for action. The essential quality of love is service—"not to be ministered unto, but to minister"—and for one who has learned love's lesson, happiness never can be found in a state in which there is no opportunity for ministering. In heaven it will still be more blessed to give than to receive, and those who are first will be those who with lowly spirit serve most deeply. Heaven will be a place of boundless activity. "His servants shall serve him." The powers trained here for the work of Christ will find ample opportunity there for doing their best service. Said Victor Hugo in his old age: "When I go down to the grave, I can say, like so many others, 'I have finished my day's work'; but I cannot say, 'I have finished my life. My day's work begins again next morning. My tomb is not a blind alley—it is a thoroughfare; it closes with the twilight to open with the dawn'."—Forward.

Our Boys and Girls.

Be Kind and True.

Be kind, little maiden, be kind;
In life's busy way you will find
There is always room for a girl who smiles
And with loving service the hour beguiles;
A lass who is thoughtful as she is fair,
And for others' wishes has a care;
Who is quick to see when the heart is sad,
And is loving and tender to make it glad;
Who loves her mother and lightens her
cares,
And many a household duty shares;
Who is kind to the aged and kind to the
young,
And laughing and merry and full of fun;
There is always love for a girl who is
sweet,
Always a smile her smile to greet;
Then be kind, little maiden, be kind.

Be true, little laddie, be true,
From your cap to the sole of your shoe.
Oh, we love a lad with an honest eye,
Who scorns deceit and hates a lie;
Whose spirit is brave and whose heart is
pure,
Whose smile is open, whose promise sure;
Who makes his mother a friend so near,
He'll listen to nothing she may not hear;
Who's his father's pride and his sister's
joy—
A hearty, thorough and manly boy;
Who loves on the playground a bat and ball,
But will leave fun bravely at duty's call;
Who's as pleasant at work as he is at
play,
And takes a step upward with each new
day;
Then be true, little laddie, be true.

—Selected.

Japanese Children.

Twice a year the children have a festival all their own. The boys' festival occurs on May 5th, which is the festival of Hachiman, the god of war. The girls' holiday takes place on March 3d. Every dolls' shop in the large cities is decked with tiny models of people and things, and the happy children swarm delightedly in and out of the shops. During the boys' holiday the towns are adorned with immense paper carps (fish), floating the air from poles, after the manner of flags. They vary in size from the largest, which represents the eldest male in the house, down to the smallest, which stands for the baby son. The significance of this pretty custom is as follows: As the carp swims up the river against the current, so will the sturdy boy, overcoming every obstacle in his pathway, rise to fame and fortune.—*Youth and Age.*

"He'll Do."

"He'll do," said a gentleman decisively, speaking of an office boy who had been in his employ but a single day.

"What makes you think so?"

"Because he gives himself up so entirely to the task in hand. I watched him while he swept the office, and although a procession with three or four brass bands in it went by the office while he was at work, he paid no attention to it, but swept on as if the sweeping of that room was the only thing of any consequence on this earth at that time. Then I set him to addressing some envelopes, and although there were a lot of picture papers and other papers on the desk at which he sat, he

paid no attention to them, but kept right on addressing those envelopes until the last one of them was done. He'll do, because he is thorough and in dead earnest about everything."

Discipline Yourself.

Train yourself to speak properly. Patient, continued watching of one's thought and speech, with the purpose of obtaining a correct mode of thinking and a good vocabulary, will in time give one a command over his thought and speech that will add greatly to his power. Refrain from speaking when inclined to make half digested or light remarks. Indulge in the self-denial of keeping quiet and thinking while others are talking. Choose your words. Get rid of the unfit words that make up so large a part of your stock. Reprove yourself when you have used an unfit word. Discipline is worth in results what it costs.

New Use for a Watch.

Few of the many persons who carry watches are aware of the fact that they are always provided with a compass, with which, when the sun is shining, they can determine a north-and-south line. All one has to do is to point the hour-hand to the sun, and south is exactly half-way between the hour and the figure "12" on the watch. Suppose it is 9 o'clock in the morning. Follow the rule given above and we find the south as is indicated below. Prolong this line along the face of the watch and you have a north-and-south line, and from this any point of the compass may be determined.

This may seem strange, but the reason is plain. While the sun is passing over 180 degrees (from east to west) the hour-hand of the watch passes over 360 degrees (from 6 o'clock to 6 o'clock). Consequently, the angular movement of the sun in one hour corresponds to the angular movement of the hour-hand in half an hour; hence, if holding the watch horizontal we point the hour-hand toward the sun, the line from the pivot of the hands to the point midway between the hour-hand and 12 o'clock will point to the south.

This is one of the ways of determining the points of the compass if one is not provided with a compass. Many other means of orientation are taught to soldiers, so that in case they become separated from their commands they may know which way to travel to reach their camps. Orientation by means of the moon is a little more difficult and not so reliable as that by means of the watch and sun. It depends upon the quarter in which the moon happens to be. The full moon is in the east at 6 o'clock in the morning. These indications, except the first, may vary an hour or so earlier or later. In the first quarter the moon has the concavity to the left. In the last toward the right.—*Exchange.*

Two little six-year-old boys—Harold and Eddie—were planning for the birthday of the latter. There was to be a party with all the good things children love. Nothing else had been talked of for days. At last one day, just to tease his little friend, and to test his temperance principles, Eddie said, "I am going to have beer to drink." Then Harold said sorrowfully but bravely, "Then I can't come."

Write it on your heart, that every day is the best day of the year.—*Emerson.*

THE PACIFIC.

The Home.**The Roads to Wrinkle Town.**

Have you ever heard of the many roads
That lead to Wrinkle Town?
Or talked to the people who every day
Travel them up and down?
There are numberless roads and wise folk
tell
Of some, nor glad nor fair,
Like wearisome paths to the mountain-
top—
Storm-blighted, cold and bare.

Now, some of these roads are winding,
'tis said,

Some broad, like great highways;
While others are steep and abruptly end
Like showers on April days;
And journeying over these desert tracks
Throng thousands, old and young.
The lowly of earth, the wealthy, the great,
Are found the crowds among.

Name anger and scoffing and cruel hate,
Name haughty, boastful pride,
And count the self-seeking and eager
greed
Of avarice, beside;
Then reckon the malice and envy and fret,
That linger through the days—
And you will know how to reach Wrinkle
Town,
For these are constant ways.

But why should we follow these roads so
drear
That lead where sadness broods,
When others are open whose ends invite
To gladsome, happy moods?
Now ponder this truth—be the willing
steps
However cast or led—
The face will discover and show their
trend—
Reflect the paths we tread.

—Irvine C. Lambert, in "Northwestern."

Walking with God.

Association is a potent force in the formation of character. So true is this fact in the world's experience that it is a maxim in every day philosophy that a man is known by the company he keeps. No one can associate on a common level with bad people, "walk" with them and remain a Christian. The good man walketh not in the council of the ungodly. What blessings and deep happiness spring from holy fellowship! Enoch walked with God and the road led into the gate of heaven. What beautiful companionships were those of Jesus and his disciples, and especially that intimate fellowship between John and his Lord!

Companionship is necessary. Loneliness is unnatural. The Christian is exhorted to fellowship with the saints, and not to associate with the evil. He is in a deeper sense exhorted to "walk in the spirit," to "walk in Christ." The meaning of which is that in thought and feeling he will be under the influence and in touch with Christ's life and thought, and live in him.

Walking is an every day habit. There may be times when in the joy and ecstasy of the Holy Spirit the child of God will soar heavenwards as if on eagle's wings—but walking is the common every-day habit which makes up so large a part of our daily lives.

The walk of the companion of Christ is not uncertain without rule, according to one's own whims and notions, but, as we read in Ephesians, it is in obedience (2: 2)

in good works (2: 10), in a manner worthy of his calling (4: 1), in all humility (4: 7), in the love of God and of the brethren (5: 2), in the light (5: 8) and discreetly (5: 15).

He who thus walks walks with God. God is his delight. This blessed fellowship grows on him. We long to be with our friends and to pour out our confidences in their ears, sure of sympathy and helpful council in return. So the man of God who experiences intimate fellowship with God through the Holy Spirit. He longs for fellowship with the Divine, and he is known by the company he keeps.—Exchange.

Too Particular.

A business man who had eaten a meal at a restaurant where he frequently, says the "Youth's Companion," took his midday luncheon, walked up to the cashier and said:

"I find I haven't a cent of change about me today. If you will kindly let me owe for this until I come in again, which will certainly be in a day or two, I will square up then."

The cashier was not a good judge of human nature, or was under the influence of a momentary irritation, for she replied:

"We don't run any accounts at this shop. If you haven't anything to pay with, you can leave something with us as security."

"I didn't say I hadn't any money," the customer rejoined. "I said I had no change. Please take the amount of my check out of this."

And he took a fifty-dollar bill out of his pocket-book and handed it to the astonished cashier.

"It will be better to pay it now, perhaps," he added, than to leave something as security, for you will not be likely to see me here again."

Then picking up his change, which comprised about all the money the cashier could find in the establishment, he bowed and walked out.

This reminds us of the experience of a certain religious editor, supposed to be wealthy, and well known, who was "held up" in a drugstore in a block of his office and not given credit or permitted to pawn his knife for a glass of soda.—Selected.

If the city of our heart is holy with the presence of the living Christ, then the dear dead will come to us and we shall know they are not dead, but living, and bless him who has been their Redeemer and rejoice in the work that they are doing for him in his perfect world; and press on joyously toward our own redemption, not fearing even the grave, since by its side stands he whom we know and love, who has the keys of death and hell. A living Christ, dear friends; the old, ever-new, ever-blessed truth. He liveth; he was dead; he is alive forevermore. Oh, that everything dead and formal might go out of our creed, out of our life, out of our heart today! He is alive. Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with him, live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud and the letting of life out to its completion!—Phillips Brooks.

If Christianity does not grow out it cannot be put on.



IT SCARES PEOPLE

Who come of a consumptive family when they begin to cough and the lungs are painful. But it is a fact beyond disproof that consumption is not and cannot be inherited. The microbe which breeds disease must absolutely be received by the individual before consumption can be developed.

Men and women who have been afflicted with obstinate coughs, bronchitis, bleeding of the lungs, emaciation and weakness, have been perfectly and permanently cured by the use of Dr. Pierce's Golden Medical Discovery. It cures the cough, heals the lungs, and builds up the body with solid flesh.

"When I commenced taking your medicines, eighteen months ago, my health was completely broken down," writes Mrs. Cora L. Sunderland, of Chaneyville, Calvert Co., Md. "At times I could not even walk across the room without pains in my chest. The doctor who attended me said I had lung trouble, and that I would never be well again. At last I concluded to try Doctor Pierce's medicines. I bought a bottle of 'Golden Medical Discovery,' took it, and soon commenced to feel a little better, then you directed me to take both the 'Golden Medical Discovery' and the 'Favorite Prescription,' which I did. Altogether I have taken eighteen bottles of 'Golden Medical Discovery,' twelve of the 'Favorite Prescription' and five vials of 'Pellets.' I am now almost entirely well, and do all my work without any pain whatever, and can run with more ease than I could formerly walk."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent free on receipt of 21 one-cent stamps to cover expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

A story is told about a little boy whose oldest sister is interested in photography, and gives the family the benefit of many observations about her work. This little boy was taken to the court-house to see the end of a certain trial. He came home, and told his mother about it. "The judge made a speech to the jury," he said, "and then sent them to a little dark room to develop."

DOES IT STAND TO REASON that Perry Davis' Painkiller could have held public confidence for sixty years unless it really did cure diarrhoea, cholera morbus and all similar troubles so common and so dangerous in hot weather.

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WHAT IS "RICH ENOUGH"?

What Mr. James Payn says about some boys being willing to sell their souls for five shillings is too sad for laughter. It suggests the question, "What shall it profit a man if he shall gain the whole world and lose his own soul?" A celebrated man says: "When I was a lad an old gentleman asked me when a man was rich enough, I replied, 'When he has a thousand pounds.' 'No.' 'Two thousand?' 'No.' 'Ten thousand?' 'No.' 'A hundred thousand?' which I thought would settle the whole business; but he continued to say 'No.' I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said, 'When he has a little more than he has, and that is never!'" "He that loveth silver shall not be satisfied with silver"; but "my people shall be satisfied with my goodness, saith the Lord." Take him as your friend and guide, and you will be saved from terrible dissatisfaction.—Rev. E. J. Hardy.

TRUE SAINTLINESS JOYOUS.

Delight in God's world and in human life is characteristic of the highest type of Christianity. One of the most fearful delusions that has ever taken possession of the Christian mind is that true saintliness is ascetic or misanthropic. Let us heartily rejoice in everything which is innocent and delightful, which involves no sacrifice of our neighbor's well-being, and which by the very pleasure it gives us qualifies us the more to promote our neighbor's happiness. The world belongs to God, and the children of God may claim all good and bright and beautiful and joyous things as belonging to their Father and to them. The notion that there is something sinful in enjoying yourself is altogether heathen and should be stamped out like some malignant disease.—H. Price Hughes.

To walk when we intended to run, to work when we intended to play, to give out when we intended to take in, to labor when we intended to rest, to postpone when we expected to achieve, and to do these things gladly and willingly for God and love's sake—this is to meet the requirements of the Christ life.—S. White,

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TONIC EFFECT OF SEVERE DEMANDS.

God never insults us by asking less than the best of us. At times we are tempted to think his demands too severe and exacting, as though he had forgotten that we are dust. But if he were to let down the standard, and say that men were such poor creatures that he must compromise with their weakness, we should feel that to be worse than his severity of demand. We should feel that he had given us a lower rank in the scale of his crea-

tion, and shorn our race of its greatest glory, the possibility of sharing his holiness. It would weaken the self-respect of mankind and cut the sinews of spiritual effort. God's severities in requirements are tonic, and they carry with them the assurance of great purposes of good for us.—Sunday-school Times.

Temperance is never hurt by temperate speech.

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How shall we do all this praising? With our lips. In our hearts. By our lives. Just to be glad and grateful is praise that pleases God. Then, to give another person reason to be glad and grateful is still a better way of praising God.—William T. Ellis.

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